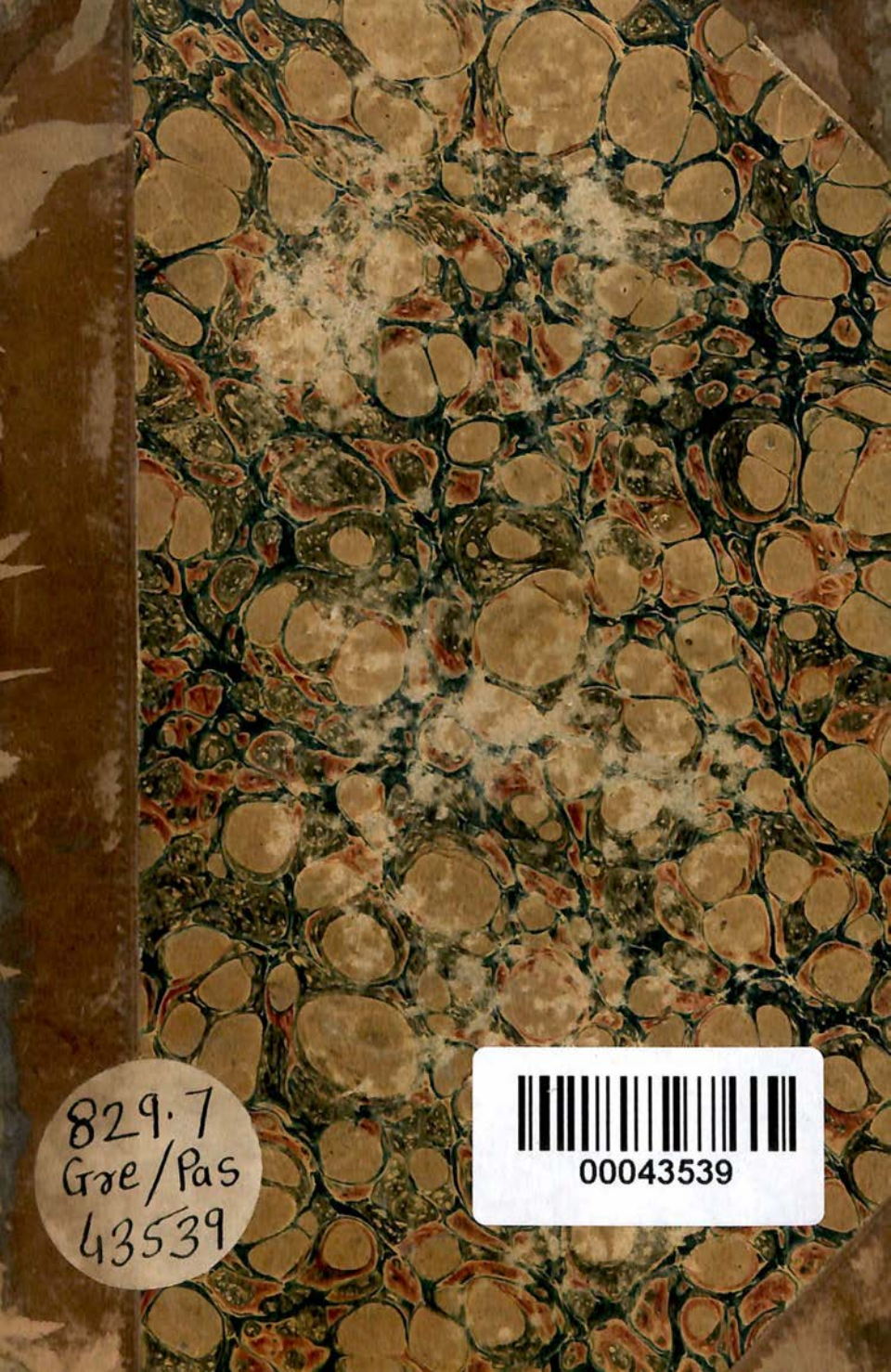
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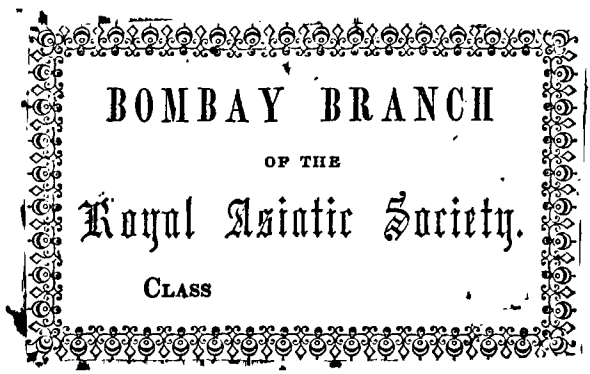

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PREFACE.

Of all the unpublished Old English[1] texts, the present is perhaps the most important. Preserved in two MSS. written during Alfred's lifetime, it affords data of the highest value for fixing the grammatical peculiarities of the West-Saxon dialect of the ninth century, and, although several texts belonging to the same period have been published, the present edition is the first one of any of Alfred's works which is based on contemporary MSS.: all the editions hitherto published give but a garbled reflection of his language. The result has been that all editors, both at home and abroad, have, with one exception[2], persisted in ignoring the genuine West-Saxon MSS., dismissing their most constant and characteristic peculiarities as 'Mercian,' 'Northern,' 'dialectic' (whatever that may mean), 'abnormal,' or ascribing them to the innate depravity of the scribes.

It is solely with a view to prevent the student's mind from being biassed by these irrational prejudices, that I have given in

[1] I use 'Old English' throughout this work to denote the unmixed, inflectional stage of the English language, commonly known by the barbarous and unmeaning title of 'Anglo-Saxon.'

[2] I allude to Mr. Cockayne: a reference to the preface to the first volume of his 'Leechdoms' (p. xcii) will show that the real state of the case was rightly understood by him many years ago: his remarks do not seem, however, to have made any impression on English philologists.

the Introduction a short sketch of the characteristics of Alfredian English as distinguished from those of the later period. The illustrations are drawn chiefly from the present work, but are supported throughout by citations from other MSS. of the period, especially the Parker Chronicle. It is to be hoped that the results of these investigations will help to dissipate the wide-spread delusion that Old English has been thoroughly worked up, and that nothing remains for us but to accept blindly the theories of Rask and Grimm.

From a lexicographical point of view also this work is of high importance: there is not another prose text in the language that offers so many rare words, many of which seem to occur nowhere else. Most of these words, indeed, have found their way into our dictionaries, although often in a corrupt form, or with inaccurate renderings, but others are here brought to light for the first time. Their lexicographical history is so interesting in its bearings on the past and present state of Old English philology in this country, that a brief sketch of the leading facts may not be unacceptable.

When the study of Old English was first revived by Archbishop Parker, the want of a dictionary was naturally soon felt, which want was first supplied by Somner's 'Dictionarium Saxonico-Latino-Anglicum,' Oxon., 1659, a mere glossary, without references. Meanwhile, Franciscus Junius was engaged in compiling a far more elaborate work, with copious citations from the MSS. The work was never published: it was for a long time preserved in loose sheets among the other Junius MSS. in the Bodleian, and is now bound, forming two huge volumes.

Among the MSS. used by Junius, the Pastoral, of which he possessed a transcript of his own, seems to have been indexed with especial care: but few words are omitted, and still fewer are wrongly explained.

Now it is not, perhaps, generally known that all our 'Anglo-

Saxon' dictionaries are, as far as the prose language is concerned, based almost entirely on the great work of Junius. I find that all the hápax legómena of the Pastoral cited by Lye (1772) are taken direct from Junius, his definitions being copied off word for word, occasionally with some trifling interpolation (see note to 97. 17), and without the slightest attempt at verification by reference to the MSS. The most discreditable feature of the whole proceeding is, that Lye totally ignores his obligations to Junius, and does not even mention his name. Lye, again, has been pillaged by still later dictionary-makers, also without acknowledgment or revision[3]. The most conclusive proofs are afforded by those words which were explained wrongly by Junius, of which *gehydnes* (see note to 387. 13) is a good example. In other cases the attempt to supply gaps in the information supplied by Junius has led to equally unfortunate results. Thus Junius gives the infinitive *plion* correctly from 229. 20; our lexicographers are not content with copying this, but must add a weak preterite *pliode*, while, if they had read the Pastoral MSS. with any attention, they would have found the strong preterite *pleah* (37. 7), which Junius did not recognize, because his MS. (Cotton I) shows it in the slightly disguised form of *pleh*. Compare also the note on *eftga* (421. 10). Junius has also, from various causes, missed some words altogether; hence their non-appearance in our present authorities. Some of these words—*bedecian* (285. 12, the original of our *beg*), *dela* (405. 1), *geonre* (443. 25), *wealg* (447. 18)—are of the highest philological interest. How long they might have remained hidden, had they not been brought to light by this edition, it is hard to say.

[3] Several highly amusing instances of the way in which gross errors have thus arisen, and been handed down from dictionary to dictionary, are given in Mr. Cockayne's 'Criticism on Dr. Bosworth and his Saxon Dictionary,' in his 'Shrine' (Williams and Norgate, 1864–70).

The whole history may be summed up in the words of Cynewulf:

> moððe word fræt: me ðæt ðuhte
> wrætlicu wyrd, ða ic ðæt wundor gefrægn,
> ðæt se wyrm forswealg wera gied sumes
> ðeof in ðystro, ðrymfæstne cwide
> and ðæs strangan staðol.

The last two lines are especially appropriate:

> Stælgiest ne wæs
> wihte ðy gleawra, ðe he ðam wordum swealg.

The main principle I have adopted in printing is to make the text as far as possible a facsimile of the original MSS., without introducing any theoretical emendations. All alteration in the text of a MS., however plausible and clever, is nothing else but a sophistication of the evidence at its fountain-head: however imperfect the information conveyed by the old scribe may be, it is still the only information we have, and, as such, ought to be made generally accessible in a reliable form. In accordance with this principle I have in all cases enclosed contemporary additions above the line in brackets, the two forms, with and without the bracketed letter, being often extremely valuable, as showing fluctuations in the pronunciation.

All evidently late additions, which are very numerous, have been rejected entirely. It is, however, possible that some of the bracketed letters may be late, as I have never rejected anything without being quite certain of its spuriousness,—a certainty which can only be obtained by long and careful study of the palæography of the MS. This point is often entirely neglected by editors, who thus introduce disturbing elements into their texts. Even Junius has in some cases quoted these late additions and alterations as genuine readings. Those few cases in which I have employed brackets to indicate restored erasures are mentioned in the notes.

In the other text (Cotton I), whose original MS. is lost, I

have employed the brackets to denote the readings of Cotton II, omissions of that MS. being indicated by (om.) after the word in question. When I resolved on adopting this plan, I was under the impression that Cotton II had been entirely destroyed by fire, and consequently that the readings given by Junius in the margin of his transcript of Cotton I were all that remained. As these readings were few in number, I judged it most convenient to incorporate the more important of them into the text, so that the reader might compare the three texts at a glance. When I learnt that Cotton II was not totally destroyed, and began to examine it carefully, I repented of my plan, but it was too late to change it, as a portion of the text was already printed off.

All additions of my own in either text are enclosed in parentheses, and are intended solely to assist the beginner. From a strictly scientific point of view such additions are hardly advisable, as tending to bias the reader's judgment; but in an edition like the present, which endeavours to supply a variety of wants, they are less objectionable.

The English translation is added more from deference to the usage of the Early English Text Society than from any conviction of its utility. In fact, I look upon a translation to a text like this, which is of exclusively philological interest, as so much waste paper, utterly useless except to the merest tyro—useless even to him, if he wishes to acquire a sound knowledge of Old English, a language, which, like all others, ought either to be studied properly with grammar and dictionary, or else let alone. I should have much preferred printing the Latin original at the foot of the page, and devoting the time and space taken up by the English translation to a full critical commentary, for which, as it is, my very limited time has not sufficed. To prevent misunderstanding, I may state that the translation is made direct from the Old English, not from the Latin original. My principle throughout has been to ask myself the question, What

ideas would this sentence suggest to a ninth century Englishman, unacquainted with the original? and to frame my translation accordingly. In many obscure passages, however, I have been obliged to consider what meaning the translators themselves intended to convey, and only as a last resource have I occasionally translated direct from the Latin. I have also endeavoured to translate into the received language of the present day, and have carefully avoided that heterogeneous mixture of Chaucer, Dickens, and Broad Scotch, which is affected by so many translators from the Northern languages.

The publication of the Latin text, promised on the title-page, must be postponed for an indefinite period. Critical readers will, however, have no difficulty in procuring one of the numerous texts of the work published on the continent.

The Notes are necessarily brief, and chiefly confined to remarks on erasures, interpolations, &c. Wherever a remarkable form occurs in the text I have repeated it in the Notes, to guard against the suspicion of an editorial slip. To many of the readings of Cotton I, I have added v. l.='varia lectio,' signifying that Junius quotes a different reading from one of the two other MSS., thus guaranteeing, to a certain extent, at least, the accuracy of his own form.

The two Appendices need no special comment. I may, however, call the attention of Aryan philologists in general, as well as specially Teutonic scholars, to the theory of the lautverschiebung advanced in Appendix I, which I believe will be found to offer a satisfactory solution of its difficulties. The only point about which I do not feel satisfied is the distinction between *wear*ð, *worden*, &c. Its causes have never yet been explained, and, until this is done, it is impossible to say whether it was developed independently in each language, or belonged to the groundspeech. The latter supposition can hardly be reconciled with the evidence of the oldest English documents, which seems to indicate a period in which medial and final ð &c. had not yet

developed themselves. There can be little doubt as to the originally vocal character of the *þ*, *f*, and *h*, and when this is once admitted, some modification of our views on the lautverschiebung becomes absolutely necessary. Misled by false notions of symmetry, philologists have hitherto assumed that the *þ* was originally an aspirated *t*, and have thus been obliged to make historical facts fit in with unproved assumptions.

I have also added a list of errata; it is believed that such errors as may still lurk in the text are of a wholly insignificant character. I must confess that the translation stands in need of a thorough revision, which, however, I am unfortunately quite unable at present to bestow on it.

I intended originally to add the readings of the three Cambridge MSS. in a separate Appendix, but have been prevented by want of time and access to the MSS. The omission is, however, not much to be regretted. These MSS., which are of late date—two of them at least being of the eleventh century,—are of little or no value in elucidating the language of Alfred.

In conclusion, I cannot refrain from expressing a hope that this work may contribute somewhat to that reviving interest in the study of English, of which so many cheering signs begin to show themselves from various quarters. Ignorance and literary intolerance may sneer at 'Anglo-Saxon,' but all liberal minds are agreed that, even if Old English were totally destitute of intrinsic merit, it would still form a necessary link in the history of our language, and, as such, be well worthy of attention. Here, as in all branches of knowledge, it may be safely asserted that the wider the range of study, the more valuable will be its fruits: Shakespeare is elucidated by Chaucer, Chaucer, again, cannot be fully appreciated without a knowledge of the Oldest English, whence to the kindred tongues is but a short step—to the Heliand, the Edda, and the classic prose of Iceland.

INTRODUCTION.

MANUSCRIPTS.

The MSS. on which the present edition is based are these :—

1. HATTON 20 (formerly 88) in the Bodleian (H.). This MS. is a square quarto of the end of the ninth century, preserved entire with the exception of a single leaf cut out (pp. 219, 221 and 223 of this edition).

2. COTTON TIBERIUS B. xi., in the British Museum (C. i.). Originally a large quarto (in quarto grandiori *W.*), of the same age as H., containing only the first forty-nine out of the sixty-five chapters of the work, and having a large gap towards the end. It was injured in the great fire of 1731, restored and rebound, and burnt again in a fire at the bookbinder's, so that nothing now remains of it but a few charred fragments. It will therefore be necessary to quote Wanley's accounts of the MS., which was made while it was uninjured.

'*Tiberius*. B. xi. Codex membr. in quarto grandiori, in quo continetur capita pene 49 libri Gregorii Magni Papæ de Cura pastorali Saxonicè versi per Ælfredum Regem. Hujus MS. fol. 3. dicitur esse liber quondam Plegmundi Archiepiscopi Cant. qui floruit anno 889. sub ipso Alfredo: Hæc autem notula, sc. ✠ Plegmunde Arcebis*cepe* is agifen his boc. and Swiðulfe Bis*cepe*. & Werferðe Bis*cepe*. quam videre est fol. i. facit quo minus id credam. Nam si antea inclytissimus Rex Plegmundo exemplar versionis suæ donaverat, quid opus illi fuerit alterius? Quin & in præfatione, lacunula cernitur alterius cujusdam nomine implenda, ÆLFRED kyning hateþ gretan—his wordum. loflice (*sic*) and freondlice. Quod si Ælfredus hunc ipsum Plegmundo destinarat codicem, non dubito quin jussisset ut nomen ejus in præfatione scriberetur perinde ac in Werferthi, Heastani & Wulfsigi libris. Quod autem ad scriptionem & antiquitatem hujus MS. attinet; utraque

præfatio, sicut in Cod. Werferthiano ab aliena manu scripta, Codici præmittur. Codex ipse, manu largiori, laxiori, elegantiori, & seculo Ælfrediano plane convenienti, exaratur; in usum forte cujusdam Magnatis, seu Regiæ stirpis Principis.'

3. JUNIUS 53, in the Bodleian (J.). A copy of the above, made by Junius in the seventeenth century. He has added many readings from H. and the MS. described below in the margin. Those parts of the work which are wanting in C. i. he has copied from H.

4. COTTON OTHO B. ii. (C. ii.). A small folio (in fol. min. *W.*), apparently of the beginning of the tenth century. The MS., which was originally defective towards the end, was burnt in the Cottonian fire, but has been partially restored and rebound. About a half of the work is more or less legible in the MS. The following is Wanley's account of the MS. :—

'*Otho.* B. ii. Cod. memb. in fol. min. in quo continetur Liber Pastoralis Gregorii Papæ, Saxonicè conversus per Ælfredum Regem.

'In Præfatione, nuncupavit Rex suum librum *Hehstano* Epis. Londoniensi, ad cujus Codicis fidem, hoc exemplar forte descriptum est ante Conquisitionem Angliæ. Olim fuit peculium Joannis Rogerii, qui eum, ut videtur, dono dedit Gulielmo Bowiero. Dein pervenit in manus Henrici Ellzinge, qui eum dedit, D. R. Cottono, 6. die Octobris, 1597. Olim caruit duobus foliis integris, quorum alterum manu recentioris restituitur.'

There are also three MSS. of much later date, an account of which will be found in an Appendix. These MSS. are all at Cambridge, in Corpus Christi, Trinity, and the Public Library.

That the two MSS., whose texts are given in full in this edition, were written during Alfred's reign is proved not only by the handwriting—of which I shall speak presently—but also by internal evidence, which, as far as H. is concerned, was first stated by Wanley, in his Catalogue. I therefore quote his words in full, omitting his account of the contents of the MS.

'His versibus intelligimus, (Ðis ærendgewrit, &c., p. 8.) quod primus omnium Augustinus Anglorum Apostolus, Gregorii librum Pastoralem secum in Angliam adtulit : librum forsitan suæ Missioni inprimis necessarium. Quorum autem rogatu, & quo consilio, in

Gregorio Saxonicè vertendo, negotium adhibuit suum tantus Rex, ipse in Præfatione prima pluribus docet. Ða ic (inquit) ðа gemunde &c. Ex quibus etiam clare apparet, Pientissimum Regem & bonarum litterarum fautorem maximum, Regni sui unicuique Ecclesiæ Episcopali, exemplar unum mittere secum statuisse. Porro, in summitate primæ pag. Epistolæ Ælfredi R. ad Werferthum Episc. Wigorn. (quæ etiam est prima pag. Codicis) exarata est quæ sequitur Inscriptio litteris Capitalibus, quæ locum memorat cui Translationis suæ exemplar unum Rex missuruo erat.

✠ ÐEOS BOC SCEAL TO WIGORA (*sic*) CEASTRE.

'Quoad scripturam hujus Cod. Lectorem monitum velim, eam id genus esse, quæ in usu apud A. Saxones erat in priscis temporibus, antequam Regnante ipso Ælfredo, vetus scribendi ratio in novam mutari cœpit. Vetus autem illa hujusce Codicis duplex est: nempe altera qua scriptæ sunt Præfationes Ælfredi Regis, quæ proxime accedunt ad manum vetustissimi Codicis Cottoniani, qui peculium Plegmundi fuisse vulgo dicitur, de quo quidem Cod. infra plura: altera, qua cætera scribuntur, (unum si excipias folium, à Cod. abscissum, & Fran. Junii manu restitutum,) antiquitatis laude videtur certare cum Annalibus Anglo-Saxonicis Ecclesiæ Christi Cantuariæ, quorum potissima pars Manuscripta fuit A.D. 891. qui quidem Cod. jam nunc Bibliothecæ C.C.C.C. notatur S. ii. à me fusiùs infra describendus, cùm ordine, Codd. Saxon. illius Bibliothecæ descripturus sum. Præfationem Regii Translatoris ad Werferthum tunc temporis Episc. Wigorn. fuisse inscriptam paulo ante significavi; Addo quod unumquodque exemplar hujusce Versionis nomen illius Episcopi præ se ferebat, in cujus & Ecclesiæ usum ex Autographo descriptum fuit. Sicut enim in hoc Cod. nomen Werferthi; sic in alio Cod. Cottoniano nomen Hehstani Episcopi; in Cod. Cantabrigiensi nomen Wulfsigi Episcopi legimus. Denique, quia docet Inscriptio, hunc Cod. fuisse destinatum Ecclesiæ Wigorniensi, ex eo constat illum non adhuc ad Ecclesiam missum fuisse. Hæc de nobilissimo hoc Cod. qui ante octingentos annos Ælfredo Rege jubente scriptus erat. Utrum vero apud exteras gentes, Regia id genus monumenta, in patria lingua conscripta, extent, dum docti ubique silent, me id nescire fateor.'

Alfred says in his preface that he intends to send a copy of the

work to all the bishops in his kingdom—'to ælcum biscepstole on minum rice wille ane onsendan'—and accordingly he begins his preface with the words 'Ælfred cyning hateð gretan . . . . biscep,' a different name being inserted in each copy. This affords, of course, no means of distinguishing between the actual MS. that was sent to the bishop and a later copy, as the scribe would naturally retain the name. But in the Hatton, and in no other, MS. these words are written on the first page 'ÐEOS BOC SCEAL TO WIOGORA CEASTRE,' implying that at the time when this was added—that is, after the completion of the MS.—the book had not been sent to Worcester, the see of bishop Wærferð.

Still stronger is the evidence for C. i. In this MS. the blank after 'hateð gretan' is not filled up at all, nor is there anything to show for whom the book was intended. There is however on the first leaf this memorandum:—'Plegmunde arcebiscepe is agifen his boc ond Swiðulfe biscepe ond Werferðe biscepe.' This fact points to two important conclusions, (1) that the MS. was *not* sent to any one, (2) that it was written *before* the copies destined for Plegmund, Swiðulf and Wærferð. So far, then, we are lead to the conclusion that in C. i. we have the original, or one of the original, drafts of the work from which Wærferð's MS. was copied. As each copy was completed, compared with the original, and sent off, a memorandum was made in the latter. This conclusion is, however, only partially supported by a comparison of the various readings of the two MSS. themselves: although the correct reading is generally that of C. i., yet in many cases H. has the advantage. The probability is that H. was re-read with some other MS., which MS. must in some cases have been a better authority than C. i. When the number of copies that would be required is considered, it seems probable that several of them would be made simultaneously, and hence that several originals would be required, which would, of course, themselves be careful copies of the corrected first draft of the work. These considerations modify our first conclusion:—C. i. is not the original draft of the work; it only represents it more closely than any other existing MS. Another explanation of the partial superiority of H.'s readings is possible—that H. was revised by a fresh comparison with the Latin

original. It seems however improbable, when we consider how laborious such a task must have been in those illiterate times.

From a purely philological point of view—and the interest of the work is mainly philological—these questions are of little importance: it is enough to know that in these two MSS. we have genuine and accurate specimens of Alfred's language, written during his reign. This is proved not only by the evidence stated above, but also by the character of the handwriting, which, as Wanley remarks, agrees closely with that of the first part of the Parker MS. of the Chronicle, which stops at the year 891. It would be impossible to treat the question of handwriting fully without facsimiles and a regular treatise on palæography, but a few remarks on the chief peculiarities of the writing of Alfred's time may be useful. Its general characteristics are freedom, lightness, and elegance. There is, generally, a tendency to slope the letters a little, and to join and interlace them together as much as possible. After Alfred's time the handwriting begins to lose its artistic character: it becomes thick and heavy, has a laboured look, and, in fact, approximates gradually to that *ne plus ultra* of barbarism, the black letter. There are also differences in the formation of individual letters. In ninth-century MSS. the *l* often projects below the line, and ends in a free semicircular sweep. The *p* is always open, the second stroke ending with a point. The *r* has four shapes: the first is that of our capital R, only small; the second is the same with the leg lengthened; the third that of the ordinary 'Anglo-Saxon' types; the fourth is the same with the leg shortened. It is important to observe that the second stroke of all these *r*'s is always turned up at the end, which alone distinguishes the fourth shape of the letter from the *n*. The *y* always slopes, and is never dotted; there is besides another shape of the *y* which is that of the Greek digamma, except that it always descends below the line, like the ordinary *y*. There are besides some isolated palæographic archaisms to be found in H.: the *a* sometimes resembles *oc* joined together, and *æ* is written separately *ae* in the word *haefꝺ* (277.6), and a peculiar form of the *t*, resembling the capital T, appears once at the end of a word. The use of *k* for *c* in *kyning*, *koka*, *kokk*, &c., and of *u* for *w* may also be regarded as archaisms. *u* for *w* is limited to those cases in which *w* is preceded

by another consonant, as in *cuæð*, *huæt*, *suæ*, *suugode* (151.22), *suuncon* (239.21). In the Chronicle *uu* is occasionally written initially for *w*, as in *uuintra*, *uuæron*, and in some of the oldest MSS. *uu* or *u* is used exclusively.

These remarks apply chiefly to H.; the fragments of C. i. that remain are too scanty to allow us to judge of the details of the handwriting, but its general character is entirely Alfredian. (Compare the remarks of Wanley, quoted above, p. xiii.)

The variety of the handwritings of H. is remarkable: Alfred's preface is written in one hand, the piece of verse in another, and the handwriting changes again with the table of contents, and so on through the whole MS.

Many Latin glosses are inserted between the lines in the earlier part of the MS.: the work seems to have been used as a text-book for the study of Old English in the thirteenth and following centuries.

The MS. was evidently written with great care: it is full of the most minute corrections, often consisting in purely orthographical modifications, a single letter being added above the line.

The character of the second Cottonian MS. (Otho B. ii.) is somewhat peculiar. It is certainly later than Alfred's time: its handwriting points to the early part of the tenth century. The first half of the MS. is evidently a careful copy from a MS. of Alfred's time, preserving not only the words but also the forms with considerable accuracy. Towards the middle, however, the scribe becomes careless, frequent omissions and inaccuracies creep in, and increase to such a degree as to make the MS. almost unintelligible at parts. The language also undergoes a marked change: the genuine forms of Alfred's time are supplanted by others quite foreign to the two older MSS., although it is not easy in all cases to determine whether they are genuine or merely due to scribal carelessness.

The original of C. ii. was sent to Bishop Hehstan (see Wanley's account p. xiv, above): C. ii. itself was not therefore copied directly from either H. or C. i. What the relation of Hehstan's MS. itself was to H. and C. i. cannot be ascertained with certainty. The non-mention of Hehstan in the memorandum in C. i. makes it probable that the two MSS. had nothing special in common. This is confirmed

by the readings of C. ii. itself, which in most cases agree closely with those of H., yet with exceptions enough to show that C. ii. or its original were not copied directly from H. These readings of C. ii. which differ from those of H. always agree with C. i., except in a few cases of manifest corruption of the text.

The only point of interest about J. is the accuracy of the copy. This question is easily settled by a comparison of those parts of the MS. which were copied from H., and the result is very satisfactory: the words and letters of the original are given with great accuracy, and without any 'critical' emendations. Junius has, however, swerved from the path of literal accuracy in a few unimportant particulars: he neglects the accents of his original, changes *u* in such words as *hucæt* into *w*, and ð into þ, especially in the word ðe, which he nearly always writes þe. He also expands contractions, writing ðonne and *and* for ðon̄ and ⁊. These facts are confirmed by the fragments of C. i. itself: they show *ón* several times, while Junius omits the accent each time, and ðe, ðæt, *suæ* against the þe, þæt, *swæ* of J. Otherwise the fragments—as far as they can be decyphered—agree with J.

Many of the rarer forms in J. are indirectly confirmed by the reading of the other two MSS. given in the margin. Thus the form *agne* (140. 20) for *agnes*, which we should otherwise be inclined to regard as a mere slip of Junius's, is made certain by the mention of the *agnes* of the two other MSS. This evidence is of especial value in cases of omission.

THE GRAMMATICAL CHARACTERISTICS OF ALFRED'S ENGLISH.

A curious feature in the history of Old English philology is the neglect of the older documents of the language: not only are the forms that appear in our grammars and dictionaries West-Saxon, to the almost entire exclusion of the equally important Anglian and Kentish dialects—they are to an equal extent, late, as opposed to early West-Saxon. The cause must be sought in the early history of the study of Old English in this country. When the antiquaries first

began to collect, copy, and print Old English MSS., they could not fail to distinguish roughly between two classes of MSS., the one consisting of a few MSS. written in a free, almost cursive hand, often partly illegible from age and difficult to read, while the MSS. belonging to the other class were numerous, well preserved, and as easy to read as a printed book. The result was, that they turned their attention exclusively to the later MSS., and gradually came to regard the older ones as abnormal or dialectic variations from the regular language preserved in the later works. These unreasoning traditions have been preserved up to the present day, and the result is, that not a single one of Alfred's works has been printed from contemporary MSS., but from copies of the tenth, eleventh, and even the twelfth centuries, which give only an imperfect idea of the language of Alfred's time; for, although they follow the words of Alfred with more or less accuracy, they alter the orthography to suit that of their own period, so that the characteristically Alfredian forms appear only sporadically, and are consequently regarded as scribal errors by editors. An unfortunate result of the partial retention of the original forms is, that these MSS., while giving but a garbled representation of the language of Alfred, can as little be taken as faithful guides to that of their own period. When it is considered that the majority of existing Old English MSS. are of this kind, the chronological confusion in our grammars and dictionaries needs no comment. The only sound basis of comparison would evidently be MSS. of the ninth century on the one hand, and contemporary MSS. of writings of the beginning of the eleventh century on the other. When these two extremes have been compared and their distinctive peculiarities determined, it would be possible to trace the gradual change of the intermediate tenth century. To carry out this scheme with any completeness, is, in the present state of Old English editing, an impossibility; it would, in fact, amount to writing a dictionary of the prose language—a work whose foundations have yet to be laid. I have mentioned the want of proper editions of Alfred's works; we are hardly better off with regard to the eleventh century. Of the two chief prose writers of this period, Elfric and Wulfstan, the latter has not been edited at all, while all that has been published of the voluminous works of

Elfric consists of a slovenly copy of a single MS. of a part of his Homilies.

The only works of Alfred which are preserved in contemporary MSS. are the Pastoral and Orosius. Of the Orosius there are two MSS., one of Alfred's reign, which is unfortunately defective, the other of the eleventh century. This latter (the Cotton), although one of the worst Old English MSS. that exists, has been twice printed entire, while the older one was ignored by the one editor, and only used by the other to fill up the constant omissions and correct the gross errors of the later MS. The most curious fact is, that the editor himself has proved decisively that the later MS. is a direct copy of the earlier one! There are besides several other MSS. of Alfred's reign, which, although not containing any of his known works, are of equal philological importance. These are the Parker MS. of the Chronicle[1], a few leaves of a Martyrology, printed by Mr. Cockayne in his 'Shrine,' and a charter of uncertain date, placed by Kemble 871–889, which seems to be the oldest document which can, with any certainty, be claimed as West-Saxon.

PHONOLOGY.

Vowels.

a. In late W. S. original *a* appears as *ea* before consonant combinations beginning with *l*, *r*, *h*, while in early W. S. the simple vowel is often preserved. This is especially the case before *l*-combinations: while the forms *heard*, *bearn*, *wearð*, *eahtian*, &c., are in early, as well as late W. S. almost exclusively in use, the unmodified *a* in *onwald*, *salde*, *allum*, &c., is almost as frequent as the *ea* in all MSS. of Alfred's time. An almost solitary instance of the retention of *a* before an *r*-combination in the Pastoral occurs p. 180.11 where C. has *art*, and H. the usual *eart*. In one place (48.21) C. ii. has *harm*, with the *e* added above the line, showing that Hehstan's copy had the more archaic form. The Charter also has *ondwardum* and *towardan*. Original *a* also occurs sporadically before other con-

[1] All my references are to Mr. Earle's edition.

sonants; thus p. 95. 4 we find *apla* twice in both MSS., but in the next line *æppel* and 69.1 *æpplas*. Other examples are—*fagenian* (60.17), *atiewe* (85.16), *nas* (108.10), *watrode* (293.4). These forms are however occasionally found in much later MSS., especially in the case of *apla*.

ea itself also occurs archaically in some forms of the verb *mæg*, which in the later language have an *i*; thus in the Pastoral we find *mèahte*, *ðu meaht* constantly, alternating occasionally with *mæhte* (6.24) and *mehte* (113.14), which latter also occurs 164.14 as the reading of C. ii. In the Charter the very archaic *almahtig* occurs as well as *almæhtig*. It is remarkable that while the late *mihte* &c. hardly ever occur in the Pastoral, the form *niht* is fully established.

The labialization of *a* before nasals which appears in every stage and dialect of O. E. is so strongly developed in early W. S. as in many words almost to exclude the original sound and constitute a special characteristic of the period. Such forms as *monig, monn, ond, long* occur in every line of the Pastoral and Orosius, while in Elfric and Wulfstan the original *manig, mann, and, lang* reappear. The labialization is however retained in a few words throughout the O. E. period, and, in one case, up to the present day. These words are the prep. *on*, the conj. *ðonne*, and the acc. masc. sing. of the def. art. *ðone*. This is, no doubt, owing to the very frequent occurrence of these words, and is paralleled by the exceptional retention of the original vocal pronunciation of such words as *this, that*, &c. The change is, however, by no means universal in early W. S.: such forms as *mann, manig, land* occur now and then in the best MSS., while in some words the *a* is almost exclusively used. The general rule seems to be that the commonest words have *o*, the rarer *a*. Thus in all MSS. of Alfred's time the form *ond* occurs exclusively, never *and*. There are many apparent exceptions in Junius's copy of C., where the form *and* occurs constantly; but I believe they are merely inaccurate expansions of the contraction. In the same way *monn, monig* are much more frequent than *mann, manig*, while a rarer word, such as *panne, ramm* (see the passages in Cap. XXI.), is almost always written with *a*.

Archaic uses of *a* in inflections are *treowleasana* (260.9) *flæsc-*

licana, with which compare *welona* (465.16), *earda* (36.5) dat. sing., *anra* (167.2) for *anre*, *manoda* (168.16). For the archaic fem. plur. nom. of adjectives see p. xxxvi, below. Inflectional *a* occasionally appears in the weakened form *æ*: *callæ* several times in Alfred's preface, gefyldæ (5.10), *gæstðæs* (291.9) gen. sing.

A vexed question in Old English phonology is that first started by Grimm, whether there was any distinction between the two kinds of *e*'s—the *a*-umlaut and the *i*-umlaut? Grimm, arguing from the analogy of the undeniable High German distinction, at first answered the question in the affirmative, but afterwards changed his opinion (Deutsche Grammatik, i. 333, 3te ausg.). Later German philologists also deny the distinction. A careful study of the Pastoral MSS. has, however, convinced me that Grimm's original view is correct. In all the three oldest MSS. the *e* which arose from *a* is often expressed by *æ*, while the *e* from *i* is written simply *e*. These *æ*'s are sparingly employed in H., more frequently in C., and occur so frequently in C. ii. as to constitute a special feature of this MS. They are found in H. and C. chiefly in the verb *secgan*, thus *sægð* (225.23) in all three MSS., *sæcgean* (212.9) in C. and C. ii., while H. has *secgan*. The word *elðeodig* also appears frequently in the two oldest MSS. with *æ*. Other examples are *bældo* (40.17), *ængel* (69.10). In the Charter we find *ærfeweardum*, and in the Martyrology *unasægendlicum* and *sægð*. This point is so important that I have, as far as the dilapidated state of the MS. allows, collected all the words in C. ii. which show this *æ*, and given an exhaustive list of them in an Appendix among the other peculiar forms of C. ii. This *æ* occurs here and there in later MSS. as well, but is either ignored by editors or considered as an abnormal change of *e* into the regular *æ* of *dæg*, &c. The cause of the disuse of this *æ* is not difficult to see: it was the ambiguity of the combination, which led to constant confusion with the short *æ* of *dæg* on the one hand and the long of *læran* on the other. Grimm's main objection to the assumption of two *e*'s was that in the regular *æ* of *dæg* an intermediate vowel between *a* and *e* already existed; but if we assume for the *æ* of *dæg* the sound in 'man' (Mr. Ellis's æ) and for the umlaut of *a* that of the English short *e* in 'men' (E), the sound (*e*) still remains for the umlaut of *i*.

These distinctions, although delicate, are quite conceivable, and are strongly supported by the analogy of Icelandic. (See Þóroddr's account in the Skálda, and Mr. Vigfússon's interesting remarks in the Icelandic Dictionary, p. 113.)

This *e* also occurs archaically, though rarely, in the place of *ea* = *a*: *scel* (125.4), *helfcuicne* (125.8), *andwerdan* (133.18), *middangerdes* (60.8) in C. ii. Similar forms occur in the Chronicle: *cester*, *huerf*, *agef*; and in the Charter we find *hrofescestre*. These forms are interesting in connection with Koch's ingenious theory of the origin of the *ea* = *a*[1]; but the fact that *ea* = *au* undergoes a similar change is against it.

i. The change of *i* into *e* is not uncommon in derivative syllables, especially in *-lec* and *-eg* for *-lic* and *-ig*; thus such forms as *hirdelican* and *hirdelecan*, *hefigum* and *hefegum* alternate on almost every page of the Pastoral. The forms in *-lec* are especially important, as showing that the vowel was already shortened in the time of Alfred, which is further confirmed by the fact that derivative adjectives ending in *-lic* or *-lec* take the full termination *-u* in the fem. sing. and neut. plur. nom. (p. xxxvi, below), thus *nytwyrðlicu ðing* (255.12); while the radical *gelic* preserves the original quantity, as is proved by the absence of the inflectional *-u* in *ungelic spræc* (49.9) and similar instances. The same change occurs also before *ng* in derivative syllables, as in *niedenga*, *gemetengum*, obliging us to modify Grimm's rule that *i* is always preserved intact before nasals. These forms are found also in the other early W. S. MSS.; thus the Chronicle has *denescan*, *wicenga*, and even the later Dialogues of Gregory show such forms as *halegan*, *cuðlecestan*, *holenga*. This change also appears in the form *brengan* for *bringan*, which is very common in the Pastoral and the Chronicle, unless we assume the *e* in this case to be the *a*-umlaut, as it certainly is in the Old Saxon *brengian*. It seems, however, most probable that *bringan* and *brengan* differed originally as strong and weak, the former having as preterite *brang*, the latter *brohte*.

The early W. S. use of *i*, *e* and *eo* (*io*) is different from the late in many words. Thus in the Pastoral the form *hefon*, *hefonlic* occurs

[1] Zeitschrift für deutsche Philologie, ii. 147–158, 339–344.

invariably, to the total exclusion of *heofon*, *heofonlic*, &c., the regular forms in Elfric and other late writers. *eo* also appears in many words where later writers employ *i* exclusively: *ðeosum*, *cnioht*, *cleopian* in the Pastoral; *gewreotu*, *weotum*, *ageofen* in the Charter.

The use of *io* for *eo* is common in early W. S., and appears but rarely in MSS. of the late W. S. period. Examples offer themselves on every page of the Pastoral.

ea = eo. Of the *ea* for *eo*, which is so frequent in Kentish and Anglian, there are but scanty traces in early W. S. The only example in the two oldest MSS. of the Pastoral seems to be *tweagea* (86.13) for *tweogea = twega*. The Chronicle has *fealа* (14.31), the Martyrology *scealden* and *sceolden*, and the Charter *earðe*. The comparison of the Icelandic *hiarta* (or, as Þóroddr would write it, *hearta*), and the fact that the form *hearte* occurs only in the oldest English documents, and is gradually supplanted by *heorte*, makes it probable that the *ea* is the older of the two diphthongs. In *eart* for *eort* the excessive frequency of the word has preserved the older form intact throughout all dialects and periods of O. E. In Kentish and Anglian the constant fluctuation between *eo* and *ea* has led to an analogous change of *eō* into *eā*, although here there can be no question about the spuriousness of the unlabial diphthong. Of this change there seems to be an example in the reading *ðeawas* (196.23) of C. for the correct *ðeowas* of H. The second Cottonian MS. shows the converse change in *unðeowas* for *unðeawas*, *geðreotod* (182.14) for *geðreatod*. The same MS. also changes *ea = a* into *eo*: *eorce* (170.11), *beorn* (190.1), and in several other instances.

u. There are traces of a substitution of *o* for *u* in root- as well as derivative syllables exactly parallel to those discussed under *i*. Examples are:—*folneah* (35.20), *ðorhtioð* (423.4), *tielongum* (133.4). *u* is also extensively employed in inflections, where the later language has *o*. Examples are:—*hlafurd*, *heafud*, *rumgiful*, *swiður*, *wisust*, *saldun*, *grapude*, *ðrowude*, *seldun*, all from the Pastoral. Similar forms occur in the Chronicle: *abbud*, *weorþuste*, *wærun*, *todældun*, *þrowude*. It will be seen that this *u* represents a great variety of older vowels. In strong preterites, such as *saldun*, it may be a genuine archaism, but in most cases it is evidently a mere neutral vowel, in

some cases representing a variety of long vowels, as in the weak preterites *ðrowude*, &c., while in others it stands for some other short vowel.

u occasionally changes into *y* in a very peculiar and inexplicable manner. Thus, from the adjectives *mettrum* and *untrum* the derivates *mettrymnes* and *untrymnes* occur very frequently, as well as the normal *mettrumnes* and *untrumnes*, the two MSS. often showing each a different form in the same passage. These forms may be explained by supposing that the original *i* of the *-nes* produced umlaut in the root syllable, which is certainly the explanation of a similar occurrence of *y* for *u* in a few subjunctive preterites (p. xxxv, below). This theory will not however explain *ofercymenne* (229.20) for *ofercumenne*. This form is no scribal error, for it is supported by the imperative *cym* of the Martyrology and the *sealwyda* of the Chronicle (80.9). Here there is no possibility of umlaut: we can only assume a direct change from guttural to palatal, as in the regular weakening of *a* into *æ*, without any external influence.

y. The different usages with respect to this letter in early and late W. S. form one of the most distinguishing features of the two periods. In the later period *y* and *i* are written in many cases almost at random, and *y* is very generally substituted for *ē* = *au*, while in early W. S. *y* is, as a general rule, strictly limited to its original use—to express the *i*-umlaut of *u*: such spellings as *hym*, *syndon*, *cryþ*, *gehyran*, *cining*, never appear in Alfredian MSS., except as isolated irregularities. There is one case, however, in which *y* for *i* begins to appear even in the best early W. S. MSS.: when *i* comes before consonant-combinations beginning with *r*, it is frequently written *y*. Thus in the Pastoral MSS. we find *towyrþ*, *wyrðest*, *wyrst*, *byrhto*, although the older unlabialized forms still hold the upper hand, especially in H., which in this particular is more archaic than C. There are besides isolated instances of *y* for *i* before other consonants, such as *ðysum*, *cwyde*, *nyðemestan*, which are again more frequent in C. than in H. In some words, however, the *y* for *i* seems to have fixed itself permanently. This is especially the case with the adjective *riht*, which throughout both Pastoral MSS. is, as far as I have observed, always written with a *y*, both singly and in composition. A perhaps solitary exception

seems to occur 64.11, where the Junius MS. has *unrihtwisan*; this may, however, be an error of Junius's. In the same way the preterite of *don* is everywhere in the Pastoral MSS. written *dyde*, *dydon*, &c. The Chronicle also writes *ryht*, *geryhtan*, *gedyde*, &c. The Martyrology, however, has *dede*, instead of *dyde*, and the same form occurs twice in the Pastoral MS. C. ii.: *dede* (192.15) and *dedon* (206.20). This *dede* is probably the oldest form of the word: compare Old Saxon *deda* and Old High German *teta*.

Observe the delicate distinction between *wile*, *wiste*, and *nyle*, *nyste*, which is observed almost without exception in the Pastoral MSS.; the labialized vowel of the contractions of *ne-wile*, *ne-wiste* is evidently due to the absorption of the *w*.

It is curious to observe how early this confusion between *i* and *y* begins in West-Saxon: even the MS. of the Dialogues of Gregory, which retains many genuine Alfredian forms, lost in other MSS. of the same character, is full of such barbarisms as *hys*, *bysene*, *me þincð*, *brice* (for *bryce*), &c.

How far the confusion is founded on an actual change in pronunciation, or is only orthographical, is a doubtful question. In many MSS. I believe it is almost entirely a matter of spelling, the *y* being preferred because of its greater distinctness, being less liable to be confounded with parts of other letters than the *i*. This is confirmed by the fact that *y* is much oftener written for *i* than *i* is for *y*, which would hardly be the case if *i* and *y* had absolutely the same pronunciation. It is also worthy of remark that the confusion is generally confined to the short *i* and *y*: such forms as *wyf* for *wif*, &c., are not frequent in the generality of MSS. It is well known to all phoneticians that short French *u* is much more liable to be confounded with short *i* than the long sound is with long *i*; and it seems probable that this is the explanation of the Old English confusion. Some careless or obtuse-eared scribe may have begun to write *hym* for *him*, &c., and the change may have been generally adopted from purely orthographic and practical reasons.

For the rare change of *y* into *e*, see note on *embe* (20.22).

ā. In some words *ā* becomes *æ* in early W. S., while the *a* reappears in the later language. The commonest example is *swæ* for

swa, which occurs throughout C., and appears here and there in H. It is interesting to observe that the *e* of the original *swæ* has been carefully erased in the Hatton text of Alfred's preface, showing that the *æ* was getting antiquated (see note to Alfred's preface). Other examples are *gæst*, *ðæm* (dat. sing. and plur.), *ægen* (4.13, 63.11), *twæm*, *bæm*, *hwæm*, *læcnigende* (61.3), *twiðræwen* and *geðræwene* (87.18,22), *sæwan* (427.18). The same forms appear in the other W. S. MSS. of the period: *tuæm* in the Chronicle, *suæ* alternating with *sua* in the Martyrology. In late W. S. all these words would be written with *a*, except perhaps *ðæm* for *ðam* now and then. *ænne* and *nænne*, however, for *anne* and *nanne*, are common enough in the MSS. of Elfric; more so indeed than in Alfredian MSS., where they rarely occur.

ē. This vowel occasionally appears as a contracted *eā* in such words as *ðeh* (103.15), *togenes* (89.18), *helicuste* (131.19), *smegeanne* (152.13). In H. the *a* is often added above the line as in *ela* (49.7), *henesse* (99.2), *ðewa* (125.2). Similar forms occur in the Chronicle: *ongen* (80.9), *þeh* (90.4), *ger* (93.32); and in the Charter we find *ec*, *ger*. In *gecnewon* (28.1) and *oncnew* (295.8) *e* exceptionally represents *eō*.

oe. A few cases in which the *i*-umlaut of *ō* still appears in a labialized form deserve special attention. *oe* instead of the usual *e* appears in three words in the Pastoral—*oeðel* (2.7), = Old-Saxon *ōðil*, *oele* from Latin *oleum* (see note on 368.11), and *doe* (8.2), subj. of *dōn*. This *doe* also occurs in the Martyrology, and is the only example of *oe* for *ē* in that document. The Chronicle has only the proper name *coenbryht* (34.12). In the Charter there are several examples, mostly written *eo*: *gefeorum*, *meodrencynn* and *feo* (subj. of *fōn*) several times, once written *foe*, as in the *doe* of the Pastoral. This *eo* for *oe* is found in several of the older MSS.: the O. E. inscription in the Codex Aureus at Stockholm has *ðas halgan beoc* twice. It is interesting, both as proving the non-diphthongic character of the sound—the *e* being evidently a mere diacritic, and therefore liable to be transposed without affecting the significance of the digraph—and because it removes all doubt as to the form *doe*, in which the *e* might otherwise be regarded as inflectional.

eō. This diphthong is frequently written *io* in such words as *lioht*,

bebiode. The use of this *iō* is exactly parallel to that of the *io* for *eo* in *cnioht* (p. xxv, above).

For the occasional change of *eō* into *eā* see under *eo* above.

ie. On account of the importance of this diphthong and the complexity of its origin, I have reserved its consideration to the last place among the vowels. This *ie* seems to be confined entirely to the W. S. dialect: I cannot find a trace of it in the Old Kentish and Anglian dialects. Even in early W. S. its range is limited and its distribution varied: the Charter affords not a single example of it, and the Martyrology only one (*afierr*). It is of frequent occurrence both in the Orosius and the Chronicle, and is especially frequent in the Pastoral MSS. Judging from its scarcity in the Charter and Martyrology, which are the most antiquated W. S. MSS. we possess, the *ie* seems to have developed itself during the latter half of the ninth century, and to have reached its highest point of development towards the end of the century, to which period the three MSS. in which it is most fully represented belong. It arises from the following vowels:—

(1) *i*—*siexte, liecgaþ, cnieht, begietan, hieder, gefrieþode, biesenia*þ, *giefa, hiera, ierre, tieligea*þ, *wielle, hiene, siendon, þienga, niewan.*

(2) *e* (from *a*) before consonant-combinations beginning with *l* and *r*—*ieldran, gehielt, hielfe* (handle); *amierred, awiergdum, ahwierfa*þ, *ierminga*; rarely before *n*-combinations—*gesciendan.*

(3) *ī*—*hwie, wietan* (blame), *wiese, unþriestan, adrief*þ, *sien.*

(4) *ē* (from *au*)—*geiecen, ciegeþ, diegla, bietles, niedenga, ieþnesse, gehieran, gieman, gehiened.*

(5) *eō*, and more rarely *eā*; probably in both cases through an intermediate *ē*—*onlieht* (illumines), *bebiet*, (commands), *æl*þ*iedig, þiestrum, gestiere, friend*; *hliepen* (214.7), *hiew*þ (hews).

There are besides some isolated cases which cannot be brought under the above heads. In *scieran* (139.12) we have a solitary instance of *ie* arising from *e* = *i*. In *ciele* (285.5, and foll.) an equally anomalous exception to the rule that *ē* only becomes *ie* when it corresponds to original *au*.

In all the above cases *ie* is liable to undergo a further change into simple *i*, or rather, in the case of *i* and *ī*, a return to the original sound. No rule can be given: *ie* and *i* seem to occur in pretty equal proportions, although, perhaps, the *i*'s preponderate in C., the *ie*'s in H. Where these sounds arise from *e*, either short or long, the original *e* frequently appears, so that many words have three forms: *gescendan, gesciendan, gescindan*; *geheran, gehieran, gehiran*, &c. The original forms are, however, much rarer in most cases than the modifications, and it is only in exceptionally antiquated passages that they occur in any frequency. Thus in the Charter and Martyrology they are still in the majority, in the Hatton MS. of the Pastoral they occur chiefly towards the end of the MS., which is on the whole more archaic than the earlier part. We see now that these changes are the key to the late W. S. forms with *y*, such as *yldra, yrming, gehyran, bebyt, gestyran*, &c., which figure almost exclusively in the later MSS., whence they have passed into our grammars, dictionaries, and 'critical' texts, to the exclusion of the genuine old forms discussed above: these *y*'s are labialized *i*'s which arose from an older *ie*. Physiologically it seems simplest to regard the change of *e* into *ie* as due to simple palatal diphthongization by prefixing an *i*-glide, the original sound of the unmodified vowel being preserved in all cases; thus *ieldra* would have the sound (iE) and *gehieran* that of (i*ee*), as in the Icelandic *mêr* (mi*eer*), which was certainly originally (m*eer*).

Consonants.

c, g. The palatalization of these letters, indicated by the introduction of an *e*, which also occurs in the later language, is carried to a great extent in early W. S., although the unmodified consonants are frequent enough, so that there is a constant fluctuation between such forms as *geðencean* and *geðencan*, *bregean* and *bregan*, &c. In some cases an *i* appears instead of the *e*: *olecciunga, worldwlencium*, and especially in *ecium*. It is possible, however, that the *i* in the last two words may be really a remnant of the final *-i* of the stem.

The later change of the final *g* into *h* is only beginning in early W. S.: such forms as *slog, burg*, still maintain their ascendancy over

the *sloh* and *burh* of Elfric and other writers of the period. The spelling *bogh* (81.19) is interesting, as showing that the final *h* was probably vocal at this time, that is, where it arose from an earlier *g*. In *ah* for *ac* (305.1) we have the only example I can find in the Pastoral of the change of final *c* into *h*. This *ah* also occurs in the Martyrology. In the Northumbrian Gospels *ih* for *ic*, &c., is common enough.

The frequent omission of initial *h* is a remarkable feature of the Pastoral MSS.: *æfdon* (27.25, 153.18, &c.), *is* (43.17), *ringas* in C. ii. (168.24). Often the *h* is added above the line, as in *ealden* (63.14). The addition of an inorganic *h* is rarer: *his* for *is* (215.19), compare *ahebbad* in the Chronicle (95.33). The omission of the medial and final *g* and *h* is also common, but the missing letter is generally added by the corrector: *awierdan* (249.15 several times), *oferhyde* (110.22); *ður* (63.9 and often), *ðurteon* (73.6), *ður* in C. ii. (258.23), *fort* (33.5), *fulbeortum* (87.23), *dryten* (101.23).

t, d, ð. For a full discussion of the difficult question of the pronunciation and origin of the ð the reader is referred to Appendix I. Here I will only state that the general result of my investigations is that the sound—whether represented by ð, þ, or *th*—was in Alfred's time vocal (dh) in all positions, and that at a still earlier period this (dh) occurred only initially, being represented medially and finally by the (d) from which it arose. In the same Appendix will also be found an account of the peculiar *sð*. For the loss of *d* after *l* see under *n*.

There are many cases in the Pastoral of that change of *d*—generally final, but often also medial—into *t* which appears in isolated words throughout the O. E. period. In one word the change appears fixed in Alfred's time, although the original form re-appears later on. This word is *sint*, contrasting with *sindon*. Other examples are *færelt* alternating with *færeld* (36.22, 49.4), the proper name *dauit*, also appearing as *dauid* and *dauið* (169.17, 199.4, 93.13), *gesuntfulnessum* (34.5).

Various assimilations between ð and *t* also deserve notice. A familiar instance, not peculiar to Alfredian English, is *ðætte* for *ðæt*

ðe. This is the only instance of the kind in the Pastoral, with the exception of *ðæt ta* for *ðæt ða* in C. ii. (200.16). In the Chronicle we find *þæt tæt* for *þæt þæt* (50.22). In many Middle E. works this assimilation of *t* at the end of one word and *þ* at the beginning of another is carried out with great regularity, for example in Orrm; in O. E. it is only sporadically indicated. The same assimilation sometimes takes place with the *t* = *d* mentioned above, as in *mittyðe* for *mit ðy ðe* = *mid ðy ðe*, a form which occurs in the Dialogues of Gregory and in some old MSS. of uncertain dialect. Lastly in *witteah* (255.23) for *wiðteah* we have an instance of the assimilation of final *ð* and initial *t*.

b, f. For the archaic use of *b* for *f* in *næbre*, &c., see Appendix I.

r. The tendency to drop this letter, especially in the word *for* is strongly marked in H.: *folorenan* (123.11), *folœt* (99.24), *fosewen* (135.2), and in C. *focorfen* (308.2). Another example is *arœð* for *arœrð* (123.13, 163.12).

n. Dropping of final—generally inflectional—*n* is very frequent in H. The *n* is frequently added above the line, but often the correction is neglected, especially towards the end of the MS. It is the *n* of the infinitive, weak adj. inflection and subjunctive that most frequently suffers this apocope. Examples are:—*lœra* (303.7), *forbera* (295.10); *his goda weorc* (141.11), *ða unfæsðræda* (305.11); *ðæt we—gearige—mœge* (119.5). Other cases are:—*ohyrigean* (119.12, 229.15), *scoldo* (131.4), *tunga* (309.10). In C. Junius has *uforwandodlicre* in one place (88.23); whether other cases occurred in the original MS. is uncertain, as Junius may have filled in the *n* without comment. In C. ii. there are several examples—*uferra* (100.20), with the *n* added above the line, and others where the vowel has also been weakened—*wite* (206.19), infin., and *nœddre* (236.22), gen. sing. The same vowel-weakening seems to occur in *ða anbestungne sahlas* in H. (171.11); and in *wolc* for *wolcen*, which occurs twice on p. 285, even the vowel is lost. From the limited range and frequent correction of this peculiarity it is probable that it was rapidly becoming extinct in Alfred's time, although from the want of older W. S. documents it is impossible to determine the extent to which it prevailed in the earlier period. Had the dialect not been fixed and

regulated by the literary labours of Alfred and his successors, the loss of final *n* might easily have developed itself as extensively as in late Anglian, where the retention of the infinitival *n* is altogether exceptional.

n is also frequently omitted before *g*, sometimes before *c*, as in *costug* (67.1), *gebrinðo* (89.9), *drucon* (317.2), *stragne* (164.11) and *gemægde* (166.22); these last two in C. ii. The Chronicle has *adrecton* (86.34) for *adrencton*. There can be no doubt that these forms are genuine. A similar omission occurs in some early Middle E. MSS., where, however, the *g* is doubled, to compensate for the lost consonant. Such would probably be the strictly correct spelling of the O. E. words as well—*costugg*, *druccon*, &c.

In the combination *nd* the *d* is often omitted: *anweardan* (65.7), *anwearde* (90.5) in C., *godcunra* (81.16). Compare *scylgan* (117.12) and the *milred* of the Chronicle (52.32) for *scyldgan* and *mildred*. The same simplification of *nd* is common in early Anglian, thus the fragment of Cædmon has *scepen* for *sceppend*; and in Danish *n* is the regular sound of *nd*, *land*, *landet* being pronounced (lahn, lahnet).

m. *m* sometimes appears instead of *n*, as in *beom* (57.9) for *beon*, and is often changed to *n* in inflections: *hwilon* (25.22), *yðon* (61.20), *ðioson* (73.19), curiously enough always with a change of the vowel into *o*. The same change in certain words occurs also in the late language: *ðon* for *ðam* in *forðonðe* is a familiar example.

w. There seems to be a tendency in the Pastoral MSS. to omit *w* before another consonant: *gecnæð* (29.1), *ætiede* (43.19, 291.6), *eorum* (218.24).

INFLECTIONS.

Verbs.

An isolated archaism in the Pastoral is *ic cweðo* (397.27) with the old ending of the first person. In the Martyrology *ic biddo* occurs, and in the Charter there are several examples: *ic hatu*, *sello*, but also *ic fæstnie*, *write*. It is probable that the retention of the archaism in this MS. is part of the conservative and formal character natural to a

legal document: in *ic willio ond wille* the remarkably antique *willio* seems purely ornamental.

The ending of the 2nd pers. sing. occasionally appears without the final *t*: *hafas ðu* (193.3), *ðu worhtes* (207.11), *cans* (304.15). Sometimes inclination of the following pronoun takes place with change of ð into *t*: *lufastu* (43.3), *wenstu* (63.1).

The endings of the 3rd pers. sing. are very various:—

(1) *-eð* uncontracted—*bireð*, *dweleð*, *demeð*, *gelimpeð*.
(2) *-et* uncontracted—*ðyncet* (25.9), *deret* (237.10). Compare the plurals *agniat* (25.12) and *dot* (61.15).
(3) *-ed* contracted—*gewend* (225.22), *gefred* (249.7).
(4) *-eð* contracted—*birð*, *cymð*, *winð*.
(5) *-et* contracted—*fint*, *gehrist*.

Of the origin and explanation of these forms I have treated at length in Appendix I., to which the reader must be referred. It is very doubtful whether any uncontracted *-ed* forms occur in the Pastoral, as those few cases in which the termination *-ed* seems to occur probably owe their origin to the carelessness of the scribe in leaving out the stroke of the ð; I have, therefore, omitted them. The contracted forms are highly irregular, and differ in many respects from those of the later language: *t* and *tt* unite with the termination to form *tt*, *t* or ð—*forgiett*, *forgiet* (from *forgitan*), *licett*, *licet* (*licettan*), *utasciet* (70.7, from *utasceotan*); *st* becomes *stð* or more usually *st*, as in *restð* for *rest* (142.21), and in some cases the *t* is inserted where the verbal stem ends in simple *s*—*gecistð* (50.4, from *geceosan*), *geristð* (74.8, from *gerisan*.) Besides this *stð*, *s* becomes *st* and *sð* as in *ræst*, *ræsð* (*ræsan*), *forlist*, *forlisð* (*forleosan*); ð becomes ðð or ð—*gecyðð*, *gecyð* (*cyðan*); *d* becomes *d*, as in *gefred* (*gefredan*), *dt*, *tt* or *t* as in *bidt* (285.15), *bitt*, *bit* (from *bided*, *bidet*).

The treatment of the root-vowel in the 2nd and 3rd sing. of the pres. indic. also requires some remark. The change of *i* into *y*, so extensively developed in the later language, is rare in Alfredian English, occurring chiefly before *r*-combinations, as in *wyrð*, *towyrpð* for *wirð*, *towirpð* or *wierð*, *towierpð* (p. xxvi, above). Such forms as *besyhð* (67.14)

and *gesyhð* (142.8) are quite exceptional. *eā* and *eō*-verbs show *ie* or *i* in these cases, as in *hiewð* (167.16) from *heāwan*, *liehð* from *leōgan*, never *y*, which is constant in the later MSS. *y* only occurs in early W. S. MSS. where there is an *ū* in the root, as in *lycð*, *brycð* from *lūcan*, *brūcan*. The *ie* from *eā*, *eō* and the *y* from *ū* are never interchanged or confounded in any way in early W. S.; hence the explanation of forms like *lyhð* from *leōgan* as 'umlauts,' which is given in all the grammars, is as erroneous as it would be in the case of *wyrð* noticed above.

In early W. S. the subj. plur. still retains its older ending *en*, instead of the later *on*, which, however, already begins to show itself, the two MSS. often varying in the same word (see 31.3, 33.18, and 45.25). Such forms as *ne forbinden ge* (105.7)° are interesting as affording an explanation of the well-known difference of ending which depends on the relative position of the verb and its personal pronoun. The frequent dropping of the final *n* has been noticed above (p. xxxii), we need not therefore be surprised at one MS. having *ne bregde ge*, while the other retains the final *n* (173.10, compare also 189.23). It seems not improbable that these curtailed forms may have gradually extended their range, first appearing in imperatives without the negation, and afterwards in all cases of pronominal postposition. That the *hæbbe ge*, *wese ge*, &c., of the grammars are of comparatively late origin is shown by the frequent occurrence in the Pastoral of the fuller forms *habbað ge* (95.11), *weahsað ge* (109.5), *beoð ge* (201.21). An example of the later form is *beo ge* (189.22) in both MSS.

Some traces of subjunctival umlaut in the preterite-present verbs deserve notice. It seems not improbable that the *y* of such forms as *gemyne he* (25.3), [*hie*] *ne dyrren* (25.14), *he ðyrfe* (37.21) and *he scyle* (9.21) are to be explained as umlauts caused by the *i* of the subjunctive ending. Compare the Gothic *gamuni*, O. H. G. *durfi*, &c. The same holds good of the subj. *doe* (p. xxviii, above). It is possible that at an early period such forms as *fynde*, *fynden* may have been general in the subj. The later *funde*, *funden*, &c. may have arisen from the analogy of the indicatival *u* in *funde*, *fundon*.

The ending *a* of the weak conjugation in *manoda* (168.16) for

manode is remarkable; compare *oferhergeada* (40.4) in the Chronicle. In *lære* (291.16) and *sende* (48.9), for *lær, send*, the *e* of the imperative sing. has been exceptionally preserved after a long syllable.

Finally, some archaic preterites deserve notice. *Cwom* for *com* occurs once (125.20), and only once in the Pastoral; it occurs in the Martyrology and in the Dialogues of Gregory, and is regular in the Chronicle, which, however, sometimes has *com*. *Heht* (9.14) for *het* is likewise an exceptional form in the Pastoral, although it occurs in the inscription on Alfred's jewel and is found in the Martyrology and Chronicle. *Wisse* and *nysse* (40.1, 117.2, 355.21) is an archaism —compare Gothic *vissa*, Icel. *vissi*—although in the later *wiste* a return to what must have been the oldest form has place, probably after the analogy of *moste* and the weak verbs generally.

Substantives.

In *hwæthuguningas* (155.15) and *earda* (36.5) the gen. and dat. inflection appears in the archaic form of *-as, -a* for *-es, -e*. The gen. *gæsðæs* (291.9) shows the intermediate stage.

The feminine declension shows interesting traces of the distinction between the *ā* and *i* stems in the accus. singulars *hyd* (141.9), *dæd* (443.11) for the regular *hyde, dæde* as in Gothic *dēd*, O. H. G. *tāt*, &c., and the plur. nom. and acc. *scylde* (61.15, 63.20, 72.18), *onsine* (44.20), *byrðenne* (52.1) for *scylda* as in O. Saxon *skuldi*, &c.

For traces of masc. plurals in *-os* see note on 59.20.

Adjectives.

The inflections of the adjective, especially in the nom., both sing. and plur., are of great importance in distinguishing early and late W. S. In early W. S. the fem. sing. and neut. plur. end in *u*, when the preceding syllable is short, or when the adjective ends in *-e*. In the plural nom. the fem. very often ends in *a*. In late W. S. the *u* is everywhere dropped in the fem. sing. and changed to *e* in the neut. plur., the *a* of the fem. plur. being likewise changed into *e*. The change is not phonetic, as is shown by the fact that the inflectional *u* of sub-

stantives is preserved in the later language, but is due to inflectional levelling, the nom. termination's being made uniform, regardless of gender.

		Early W. S.			Late W. S.		
		M.	F.	N.	M.	F.	N.
Nom. sing.		sum	sumu	sum	sum	sum	sum
		gōd	gōd	gōd	gōd	gōd	gōd
		clǣne	clǣnu	clǣne	clǣne	clǣne	clǣne
Nom. plur.		sume	suma	sumu	sume	sume	sume
		gōde	gōda	gōd	gōde	gōde	gōde
		clǣne	clǣna	clǣnu	clǣne	clǣne	clǣne.

The *u*-forms are oftener preserved in later MS. of Alfred's works than most other archaisms, hence they are adopted in all the grammars to the exclusion of the later forms, which, strange to say, are utterly ignored, though regularly employed by Elfric and other writers of the same period. Exceptions to the rules stated above occasionally occur. There are evident traces of that tendency to level the nom. plur. endings which afterwards prevails: both the fem. and neut. plur. occasionally end in *e*, as in *eowre honda* (65.17), *stiðlice word* (166.10), *ealle nitenu* (109.7). The weakening of the *u* of the fem. sing. into *e* occurs, though rarely, both in the early and late W. S.: *an lytele burg* (399.23). In *menniscu* (71.12) we have an exceptional case of inflectional *u* after a long syllable. The anomaly is probably to be explained by the non-accentuation of the *-isc*, which would tend to counterbalance its quantitative weight. Compare the metrical character of such a M. H. G. word as *tugende*, where the quantity of the last syllable but one is ignored in the same way.

A less constant but still very frequent peculiarity of the adjective declension consists in the substitution of the strong for the weak ending in the gen. plur., *ðara godena monna* appearing as *ðara godra monna* (81.14, 234.20, 237.21). Still more remarkable is the weak dat. plur. *an* for *um*, *ðæm godan* for *ðæm godum* (25.4, 47.12, 421.5), probably after the analogy of the sing. *ðæm godan*. Perhaps, however, the desire of avoiding the incorrect *-ra* for *-ena* may have suggested this change

of the *apparently* strong *-um*. The former theory is supported by *ðæm singalum geðohte* (73.5 in both MSS.), where the plur. ending *-um* has supplanted the regular sing. *-an*. Compare also Elfric's Hom. 38.33, 52.26, 56.14. In *ða anbestungne sahlas* (171.11) we have a further example of confusion betweeen weak and strong in the nom. plur., unless it be merely a case of the loss of final *n* (see p. xxxii, above).

Pronouns.

The masc. pron. of the 3rd person often appears in the sing. nom. in the older form of *hi, hie* (56.3, 60.18, 99.4, 312.8), compare the Old Saxon *hi, hie, he* and the Old Frisian *hi, he*. Conversely the plur. nom. sometimes assumer the weakened form *he* (26.22, 44.4, 87.1, 305.14), instead of the regular *hi, hie*.

It is not improbable that to this phonetic confusion may be partly owing the extraordinary fluctuation between sing. and plur. which prevails in the Pastoral, especially in those cases where the pronoun of the third person is used in a general sense, like the German *man* : 'ac monige bioð ðara ðe hie gehealdaþ wiþ unryht hæmed, and swaþeah his agenra ryhthiwena ne bryceð swa swa he mid ryhte sceolde' (399.7). Other instances under 53.1, 127.22, 163.1, and in the Chronicle.

No example occurs in the Pastoral of the accusatives *mec, ðec*, although the inscription on Alfred's jewel, ÆLFRED MEC HEHT GEWYRCAN, and the *ic biddo ðæc* of the Martyrology, where also *mec* occurs, show that these forms were not yet extinct in his time. *Ussum* for *urum* (355.24) is an isolated instance of the older form of the possessive of the 1st pers. plur.; *usses* also occurs in the Dialogues of Gregory.

Prepositions.

The prepositions, both alone and in composition, present many points of interest. *For* often appears as *fær* : *fær ofermettum* (113.7), *færhæfdnesse* (41.14, 87.24), *færwyrd* (133.20). *Fore* often loses its final *e* (10.13, 117.23, 194.16); while in *fore eaðmodnesse* (106.5) *fore* is substituted for *for*. *Geond* (*giond*) appears as *gind* (9.10, 59.23, 259.10). *Of* appears once in the antiquated shape

of *ob* (304.9), where the archaism seems to be suggested by the preceding *Obab;* in *æfweardan* (453.2) the vowel is archaic. *To* as *te* in *tefleowe* (49.11), *to teweorpanne* (443.33), *weorðaþ te fœrwyrde* (463.6); compare the M. H. G. *zervliezen, zerwerfen, ze schande werden.* *Ymbe* often loses its final vowel: 3.10, 49.12, 200.4. Lastly, the preposition *in* is still preserved in a few cases, although even in Alfred's time it is almost completely absorbed by *on.* An example is *in ðæs monnes mode* (155.22). *On* itself occasionally shows the unlabialized form *an* (49.11, 61.9, 104.22). The loss of the archaic *te* and *fœr,* the irregular labialization of *af,* and the absorption of *in* into *on,* itself a labialized *an,* all seem to point to that phonetic levelling which we have already encountered in treating of the adjective inflections: the regular change of *an* into *on,* the existence of a *to* and *for* beside the *te* and *fœr* made *o,* as it were, the representative prepositional vowel; hence the loss of the older forms *te, fœr,* and *in,* and the labialization of *af.*

I will conclude this sketch of the peculiarities of Alfred's English with some general syntactical and stilistic remarks.

In tracing the developement of O. E. prose, the interesting question arises, How far must the influence of Latin models be taken into consideration? In other words, Can the numerous translations of Latin works, especially the translations of Alfred, be regarded as faithful representations of the natural utterance of the translators? There seem to be strong reasons for answering this question in the affirmative, with certain limitations. In the first place, we must remember that the O. E. writers did not learn the art of prose composition from Latin models: they had a native historical prose, which shows a gradual elaboration and improvement, quite independent of Latin or any other foreign influence. This is proved by an examination of the historical pieces inserted into the Chronicle. The first of these, the account of the death of Cynewulf and Cynehard, is composed in the abrupt, disconnected style of oral conversation: it shows prose composition in its rudest and most primitive form, and bears a striking resemblance to the earliest

Icelandic prose[1]. In the detailed narratives of Alfred's campaigns and sea-fights the style assumes a different aspect: without losing the force and simplicity of the earlier pieces, it becomes refined and polished to a high degree, and yet shows no traces of foreign influence. Accordingly, in the Orosius, the only translation of Alfred's which from the similarity of its subject admits of a direct comparison, we find almost exactly the same language and style as in the contemporary historical pieces of the Chronicle. In the Bede, where the ecclesiastical prevails over the purely historical, the general style is less national, less idiomatic than in the Orosius, and in purely theological works, such as the Pastoral, the influence of the Latin original reaches its height. Yet even here there seems to be no attempt to engraft Latin idioms on the English version: the foreign influence is only indirect, chiefly showing itself in the occasional clumsiness that results from the difficulty of expressing and defining abstract ideas in a language unused to theological and metaphysical subtleties.

There is evident difficulty in connecting the clauses of a long argument, arising from the paratactic nature of O. E. syntax, and consequent scarcity of particles and freedom in their use. Hence the monotonous repetition of such words as *ðonne* and *forðæm* in the most varied senses: 'Ðonne bið suiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnesse gesyngað unniedenga, ðonne bið suiðe sueotul, ðæt he ðæt good na ne dyde ðær he hit for ðæm ege dorste forlætan' (265.10). As in all early languages the tendency to correlation is strongly developed, as shown in the frequent use of *ðonne—ðonne, forðæm—forðæm swelc—swelc*, &c., in the same sentence, where in modern E. the idea would be expressed only once. Hence also pleonasms and repetitions of all kinds abound, especially with the personal pronouns: 'se ofersprǽcea wer ne wierð he nǽfre geryht ne gelæred on ðisse worlde' (279.21). The modal and auxiliary verbs are often introduced in a very loose manner, as in the following sentences: 'forbær ðæt he ne dorste ofslean' (199.2); '[hie] hie nǽfre bilwitlice willað monian' (145.1), where the Latin has simply *admonent*; so also *wile*

[1] Such, for instance, as the pieces inserted in the Sæmundar Edda.

toweorpan (169.7) corresponds to the present *destruit*. In these and similar instances the *willan* gives no sense of futurity: it is entirely otiose, as much so as the *knáttu* in the 'knáttu öll ginnúngavé brinna,' of the Haustlöng, and the *kunde* in Wolfram's 'mit zuht si kunden wider gên, zuo den êrsten vieren stên' (Parz. 234.1 Lachm.). Past tenses, especially the pluperfect, are often strengthened by a pleonastic *ær*, as in this passage: 'ðæt hit sceal suiðe hrædlice afeallan of ðære weamodnesse ðe hit ær onahæfen wæs' (297.20), where the Latin has simply *erexerant*.

Another result of the difficulty in reproducing the sense of the original is the use of anacoluthons, which are very frequent in the Pastoral: 'Ælfred cyning hateð gretan . . . & ðe cyðan hate' (3.1); 'ond symle ymb ðæt ðe hine ðonne tueode, ðonne orn he eft innto ðæm temple' (103.4). Compare also 99.17, 101.15, 107.20.

The evidence afforded by a direct comparison of the translation with the original is of a similar character. Compared with the other works of Alfred, the Pastoral is a very close rendering—no original matter is introduced, nor are sentences expanded into long paragraphs as in the Boethius; yet, according to modern notions, each section of Alfred's is a paraphrase rather than a translation of the corresponding piece of Latin. The rendering of the simplest passages is often attended with wide deviations from the words of the original, which are transposed, omitted and expanded, even when it would seem simpler and easier to have followed the original literally. It is evident that the sole object of the translator was to reproduce the sense of the original in such a way as to be intelligible to an unlearned Englishman of the ninth century. The anxiety to bring out the meaning of the Latin as vividly as possible is strikingly shown in the frequent rendering of a single Latin word by two English ones of practically identical or similar meaning; thus, 'per dolorem purgant' is rendered, 'ðurh sar ond ðurh sorge geclænsiað ond geeaðmeðað' (34.4) and 'servi' in the heading of XXIX. becomes 'ða ðegnas ond eac ða ðeowas.' In those days, when grammars and dictionaries were hardly known or used, Latin was studied much more as a living language than it is now; sentences were grasped as wholes, without the minute analysis of modern scholarship, and were consequently translated as wholes.

These remarks will be enough to give a general idea of the relation of the Pastoral to its original, and also of its value in determining the syntactical usages of O. E.: for special syntactic information I must refer to the notes on the several passages.

Many other points of difference between early and late W. S. can only be treated of satisfactorily in a dictionary, especially those which depend on slight variations in isolated words. The investigation of changes in the vocabulary would, of course, require very full and elaborate dictionary work; and even if such work existed, its results would never be entirely free from doubt, because of the limited range of the literature. It seems, however, tolerably certain that many words in familiar use in Alfred's time became extinct in the eleventh century, or were only used in poetry. Such words as *dogor* (281.13), *holde haweras* (229.17), and 'habban me to *gamene*' (249.1) sound archaic and poetical after reading such a writer as Elfric; while *leorningcniht*, on the other hand, for which Alfred employs *ðegn*, has a distinctly late character.

CONTENTS.

	PAGE.
COTTON MSS.	2
ENGLISH TRANSLATION	2
HATTON MS.	3
NOTES	471
APPENDIX.—I. THE OLD ENGLISH Ð . . .	496
II. READINGS OF C. II.	505

NOTICE.

THIS Volume must be considered complete, and may be bound, notwithstanding that the Latin Text announced in the title-page has not appeared. The Editor's engagements have prevented his preparing the Latin Text, and he may possibly never edit it. If he does, it will appear in a separate Part, and should be bound separately, as it will thus be so much handier for comparison with the Old and Modern English Translations of it in the present Volume.

OXFORD,
15th February, 1872.

únbeald, forðæm sio bieldo & sio monnðwærnes bioð swiðe anlice. Forðæm oft, ðonne mon læt toslupan ðone ege & ða lare suiður ðonne hit ðearf sie for wacmódnesse, ðonne wierð gehnescad ðonone sio ðreaung ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan & ða grambæran, [forðæm, ðonne hie underfoð ðone folgoð, ðonne tyht hie & gremeð] ðæt ierre ðæt hie wealwiað on ða wedenheortnesse, & ðurh ðæt wierð toslieten sio stilnes hiera hieremonna modes, & bið gedrefed sio smyltnes hiera lifes. Forðæm, ðonne ðæt ierre æfð anwald ðæs monnes, ðonne gehriesð he on sume scylde, sua ðæt he self nát huæt he on ðæt irre deð. Ða irran nyton hwæt hie on him selfum habbað, & eac ðætte wierse is, ðætte hie ful oft wenað ðætte hiera hierre sie ryhtwislic anda & manung sumre ryhtwisnesse. Forðæm, ðonne hie wenað ðæt hiera unðeawas sien sum gód cræft, ðonne gadriað hie hie & ieceað butan ælcum ege. Oft eac ða monðwæran weorðað sua besolcne & sua wlace & sua slawe for hira monnðwærnesse ðæt hie ne anhagað nane wuht nyttwyrðes dón. Oft eac ða grambæra leogað him selfum, ðonne hie wenað ðæt hie ryhtne andan hæbben. Oft eac sio gódnes ðære monnðwærnesse bið diegellice gemenged wið sleacnesse. Oft eac ða grambæran wenað ðæt hiera unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian ða manðwæran ðæt hie hæbben ða monnðwærnesse, & fleon ðæt ðær suiðe neah liegeð ðære monnðwærnesse, ðæt is sleacnes. Ða grambæran we sculon monian ðæt hie ongieten hwæt hie on him selfum habbað. Ða monnðwæran we sculon monian ðæt hie ongieten hwæt hi nabbað. Ne forlæten ða ierran ðone andan, ac geðencen ðæt he

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their vices are virtues, they accumulate and increase them without any fear. Often also the gentle become so torpid and effeminate and sluggish from their gentleness, that they cannot do anything useful. Often also the passionate deceive themselves in thinking that they have righteous zeal. Often also the virtue of gentleness is secretly mingled with remissness. Often also the passionate think that their vice is the fervour of righteous zeal. We must admonish the gentle to keep their gentleness, and avoid what is very nearly allied to gentleness, that is remissness. We must admonish the passionate to perceive what they have in themselves. We must admonish the gentle to perceive what they have not. The passionate are not to give up their

sie gesceadwislic & gemetlic. Leornien hiene þa manðwæran & lufien, oððæt hie hiene hæbben. Lytlien ða grambæran hiera gedrefednesse. Ða manðwæran sint to manianne ðæt hie geornlice tilien ðæt hie hæbben ryhtwislicne andan. Ða grambæran sint to manianne, þe wenað ðæt hie ryhtwislicne andan hæbben, ðæt hie ðone gemengen wið manðwærnesse. Forðæm us ætiewde se Halga Gast ægðer ge on culfran anlicnesse ge on fyres, forðæmþe ælcne ðara þe he gefylð, he hiene onælð ægðer ge mid ðære culfran bilwitnesse & manðwærnesse ge mid ðæs fyres reðnesse. Ne bið se no gefylled ðæs Halgan Gastes se þe on ðære smyltnesse his manðwærnesse forlætt ðone wielm ryhtwislices andan, oððe eft on ðæm wielme ðæs andan forlætt ðone cræft ðære manðwærnesse. Ic wene ðæt we magon ðis openlicor gecyðan, gif we *sancte* Paules lare sume on geman sæcgað, forðæm he hæfde twegen gingran swiðe gelices willan & on eallum ðingum swiðe onlice, & he hie ðeah lærde swiðe ungelice. Oðer hiera wæs haten Timotheus, oðer Titus. He cwæð to ðon Timotheo: Lære hie, & healsa, & tæl hiera unðeawas, & ðeah geðyldelice. To ðæm Tite he cwæð: Lær ðæt folc, & ðreata, & tæl, & hat, ðæt hie witen ðæt ge sume anwald habbað ofer hie. Hwæt mænde *sanctus* Paulus, ða he his lare swæ cræftelice tosced, & ðone oðre lærde ðæt he him anwald on tuge, oðerne he lærde geðyld, buton ðæt he ongeat Titum hwene manðwærran & geðyldigran ðonne he sceolde, & Timotheus he ongeat hatheortran ðonne he sceolde? Titum he wolde onælan mid ryhtwislicum andan, Timotheum he wolde gemetgian. Oðrum he wolde geicean ðæt him wana wæs, oðrum he wolde oftion ðæs þe he to fela

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zeal, but take care that it be discreet and moderate. Let the gentle learn and love it, until they have it. Let the passionate moderate their irritability. The gentle are to be admonished zealously to endeavour to have righteous zeal. The passionate, who think they have righteous zeal, are to be admonished to temper it with gentleness. The Holy Ghost appeared to us in the form both of a dove and of fire, because he inflames every one whom he inspires both with the simplicity and gentleness of the dove and the vigour of fire. He is not inspired with the Holy Ghost, who in the tranquillity of his gentleness gives up the fervour of righteous zeal; or, again, in the fervour of zeal gives up the virtue of gentleness. I think that we shall be able to explain this more clearly by citing some of St. Paul's instructions, for

sie gesceadwislic & gemetlic. Leorniað hine ða manðwæran & lufigað, oððæt hie hiene hæbben. Lytligen ða grambæran hiera gedrefednesse. Ða monðwæran sint to monianne ðæt hie georнlice tiligen ðæt hie hæbben ryhtwislicne andan. Ða grambæran sint to monianne, ðe wenað ðæt hie ryhtwislicne andan hæbben, ðæt hie ðone gemengen wið monnðwærnesse. Forðæm us ætiede se Halga Gæsð ægðer ge on culfran onlicnesse ge on fyres, forðæmðe ælcne ðara ðe he gefylð, he hiene onælð ægðer ge mid ðære culfran bilewitnesse & mannðwærnesse ge mid ðæs fyres reðnesse. Ne bið se nó gefylled ðæs Halgan Gæsðæs se ðe on ðære smyltnesse his monðwærnesse forlæt ðone wielm ryhtwislices andan, oððe eft on ðæm wielme ðæs andan forlæt ðone cræft ðære monnðwærnesse. Ic wene ðæt we mægen ðis openlicor gecyðan, gif we *sanctus* Paulus lare sume ongemong secgað, forðæm he hæfde twegen gingran suiðe gelices willan & on eallum ðingum suiðe onlice, & he hie ðeah lærde suiðe ungelice. Oðer hira wæs haten Timotheus, oðer Titus. He cuæð to ðæm Timotheo: Lære hie, & healsa, & tæl hira unðeawas, & ðeah geðyldelice. To ðæm Tite he cuæð: Lær ðæt folc, & ðreata, & tæl, & hat, ðæt hie wieten ðæt ge sume anwald habbað ofer hie. Hwæt mænde *sanctus* Paulus, ða he his lare sua cræftelice toscead, & ðone oðerne lærde ðæt he him anwald ontuge, oðerne he lærde geðyld, buton ðæt he ongeat Titum hwene monðwærran & geðyldigran ðon*ne* he sceolde, & Timotheus he ongeat hatheortran ðon*ne* he sceolde? Titum he wolde onælan mid ryhtwi[s]licum andan, Timotheum he wolde gemetgian. Oðrum he wolde geiecean ðæt him wana wæs, oðrum he wolde oftion ðæs ðe he to fela

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he had two disciples of very similar will, and like in many respects, and yet he taught them very differently. One of them was called Timothy, the other Titus. He said to Timothy: "Teach and entreat them, and blame their faults, and yet patiently." To Titus he said: "Teach the people, and threaten, and blame, and command, that they may know that ye have authority over them." What meant St. Paul, when he made so marked a distinction in his instruction, telling the one to assume authority, while on the other he inculcated patience, but that he perceived Titus to be rather more gentle and patient than he ought to be, and Timothy hastier than he ought to be? He wished to inflame Titus with righteous zeal, Timothy he wished to moderate. He wished to supply the deficiencies of the one, while he moderated

hæfde. Oðerne he draf swiðe geornfullice mid sticele, oðrum he wiðteah mid bridle. Witodlice se mæra londbegengea, ðæt wæs *sanctus* Paulus, he underfeng ða halgan gesamnunga to plantianne & to ymbhweorfanne, swæ se ceorl deð his ortgeard. Sumu treowu he watrade, to ðæm ðæt hie ðe swiður sceolden weaxan. Sumu he cearf ðonne him ðuhte ðæt hie to swiðe weoxen, ðylæs hie to ðæm forweoxen ðæt hie forsearoden, & ðy unwæstmbærran wæren. Sumu twigu he lealhte mid wætre, ðonne hie to hwon weoxon, ðæt hie ðy swiðor weaxan sceolden. Ac ða iersunga siendon swiðe ungelica: oðer bið swelce hit sie irres anlicnes, ðæt is ðæt mon wille æt oðrum his yfel aðreatian, & hine on ryhtum gebringan, oðer bið ðæt irre ðæt mon sie gedrefed on his mode butan ælcre ryhtwisnesse; oðer ðara irsunga bið to ungemetlice & to ungedafenlice atyht on ðæt þe hio mid ryhte irsian sceal, oðer on ðæt þe hio ne sceal bið ealneg to swiðe onbærned. Eac is to wiotonne ðætte hwæthwugu bið betweoh ðæm irsiendan & ðæm ungeðyldegan, ðæt is ðæt ða ungeðyldegan ne magon aberan nanwuht ðæs laðes þe him mon on liegeð oððe mid wordum oððe mid dædum, ða irsiendan ðonne him to geteoð ðæt ðæt hie eaðe butan beon mealhton: ðeah hie nan mon mid laðe ne grett, hie willað grillan oðre men to ðæm ðæt hie niede sculon, & secað ða þe hie fleoð, & styriað geflietu & geciid, & fægniað ðæt hie moten swincan on ungeðwærnesse. Ða swelcan we magon ealra betest geryhtan mid ðy ðæt we hie forbugen, ðonne ðonne hie beoð onstyred mid hiera irre, forðæm, ðonne hie swæ gedrefede beoð, hie nyton hwæt hie ðonne gehierað, ðeah him mon stire, ac eft, ðonne hie hie selfe ongietað, hie onfoð ðære lare swæ

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the excesses of the other. The one he zealously drove with a goad, the other he restrained with a bridle. For the great husbandman, that is St. Paul, undertook the care of the holy assembly, to plant and tend, as the labourer does his orchard. Some trees he watered, to make them grow better; some he pruned, when they seemed to grow too luxuriantly, to prevent them growing so much as to wither away and become unfruitful; some twigs he irrigated with water, when they were slow of growth, to make them grow the better. But there are two very different kinds of anger: the one is, as it were, a counterfeit of anger, when one wishes to dissuade another from his evil ways, and bring him to virtue, and the other consists in a man's mind being agitated without any righteousness; the former kind of anger is too

æfde. Oðerne he draf suiðe geornfullice mid sticele, oðrum he wiðteah mid bridle. Wiotodlice se mæra landbegenga, ðæt wæs *sanctus* Paulus, he underfeng ða halgan gesomnunga to plantianne & to ymbhweorfanne, sua se ceorl deð his ortgeard. Sumu treowu he watrode, to ðæm ðæt hie ðy suiður sceolden weaxan. Sume he cearf ðonne him ðuhte ðæt hie to suiðe weoxsen, ðylæs hie to ðæm forweoxen ðæt hie forsearedon, & ðy unwæsðmbærran wæren. Sumu twigu he lehte mid wætere, ðonne hie to hwon weoxson, ðæt hie ðy suiður weaxan sceolden. Ac ða irsunga sindun suiðe ungelica: oðer bið suelce [hit sie] irres anliones, ðæt is ðæt mon wielle æt oðrum his yfel aðreatigan, & hine on ryhtum gebringan, oðer bið ðæt ierre ðæt mon sie gedrefed on his mode butan ælcre ryhtwisnesse; oðer ðara irsunga bið to ungemetlice & to ungedafenlice atyht on ðæt ðe hio mid ryhte irsian sceall, oðer on ðæt ðe hio ne sceal bið ealneg to suiðe onbærned. Eac is to wietanne ðætte hwæthwugu bið betweoh ðæm irsiendan & ðæm ungeðyldgan, ðæt is ðæt ða ungeðyldgan ne magon aberan nanwuht ðæs laðes ðe him mon on legð oððe mid wordum oððe mid dædum, ða iersigendan ðonne him to getioð ðæt ðætte hie caðe butan bion mealhton: ðeah hie nan mânn mid laðe ne grete, hie wiellað griellan oðre menn to ðæm ðæt hie niede sculon, & seccað ða ðe hie fleoð, & styrigað geflitu & geciid, & fægniað ðæt hie moten suincan on ungeðwærnesse. Ða suelcan we magon ealra betest geryhtan mid ðy ðæt we hie forbugen, ðonne ðonne hie beoð anstyred mid hiera ierre, forðæm, ðonne hie sua gedrefede bioð, hie nyton hwæt hie ðonne gehierað, ðeah him mon stiere, ac eft, ðonne hie hie selfe ongietað, hie onfoo ðære lare sua

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immoderately and improperly excited against lawful subjects of indignation, the latter is always overmuch inflamed against what it ought to leave alone. It is also to be known that there is a difference between the passionate and the impatient, which is, that the impatient cannot bear any annoyance to which they are subjected either by the words or deeds of others, while the passionate incur what they could easily avoid: although no one annoy them, they try to provoke others, and compel them to strife, and seek those who avoid them, and stir up strife and abuse, and rejoice in being able to busy themselves with discord. We can best reform such men by avoiding them when they are excited with their anger, because, when they are so agitated, they do not know what they hear when checked, but afterwards, when they

micle lustlicor swæ him mon ær geðyldelicor forbær hiera irre, & swæ micle ma scamiað hiera unðeawes swæ hiene mon ær geðyldelicor forbær. Ac ðæt mod, ða hwile þe hit bið oferdruncen ðæs irres, eall ðæt him mon ryhtes sægð, hit ðyncð him woh. Forðæm eac ðæt wif þe Abigail hatte swiðe hergendlice forswigode ðæt dysig hiere fordruncnan hlafordes, se wæs haten Nabal, & eft, ða him ðæt lið gesciered wæs, full hergendlice hio hit him gecyðde, & he forðæm his agen dysig swæ micle bet oncnew swæ he undruncenra wæs. Swæ eac, ðonne ðæt gelimpð ðæt ða irsiendan men oðrum monnum oferfylgað to ðæm swiðe ðæt hit mon him forberan ne mæg, ne sceal mon no mid openlice edwite him wiðslean, ac be sumum dæle arwyrðlice wandiende swiðe wærlice stieran. Ðæt we magon openlicor gecyðan, gif we Abneres dæla sume herongemong sæcgeað, hu Assael hiene unwærlice mid anwalde ðreatode, & him oferfylgde. Hit is awriten ðæt Abner cwæde to Assaele: Gecier la, & geswic, ne folga me, ðæt ic ðe ne ðyrfe ofstingan. He forhogde ðæt he hit gehierde, & nolde hiene forlætan. Ða ðydde Abner hiene mid hindewearde sceafte on ðæt smælðearme ðæt he wæs dead. Hwæs onlicnesse hæfde Assael ða buton ðara þe hiera hatheortnes hie swiðe hrædlice on forspild gelæt? Ða ðonne hie beræsað on swelce weamodnesse hie sindon swæ micle wærlicor to ferbugonne swæ mon ongiet ðæt hie on maran ungewitte bioð. Ðæs Abneres noma þe ðone oðerne fleah is on ure geðeode fæder leohtfæt. Ðæt getacnað ðætte ðara lareowa tungan þe ðæt uplice leoht bodiað, ðonne hie ongietað hwelcne monnan geswencedne mid irre & mid hatheortnesse onbærnedne, & ðonne for-

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recover their senses, they receive advice so much the more cheerfully the more patiently their passion was formerly tolerated, and are so much the more ashamed of their fault the more patiently they were borne with before. But the mind, while intoxicated with passion, regards all the good that is said to it as wrong. Therefore, the woman called Abigail very laudably concealed the folly of her drunken lord, who was called Nabal, and afterwards, when his drunkenness had passed off, very laudably told it him, and he perceived his own folly the more easily the more sober he was. So also, when it happens that the passionate pursue others so much that it cannot be endured, they are not to be opposed with open reproach, but to be partially checked very scrupulously and cautiously. We can explain it more clearly, if we

micle lusðlicor sua him mon ær geðyldelicor forbær hiera irre, & sua micle má scamiað hiera unðeawés sua hiene mon ær geðyldelicor fo[r]bær. Ac ðæt mód, ða hwile ðe hit bið oferdruncen ðæs ierres, eal ðæt him mon ryhtes sægð, hit ðyncð him woh. Forðæm [ðæt] wif ðe Ab[i]gall hatte suiðe herigendlice forsuigode ðæt dysig hiere fordruncnan hlafordes, se wæs haten Nabal, & eft, ða him ðæt lið gescired wæs, full herigendlice hio hit him gecyðde, & he forðæm sua micle bet his agen dysig oncnew sua he undruncenra wæs. Sua eac, ðonne ðæt gelimpð ðæt ða iersigendan menn oðrum monnum oferfylgeað to ðon suiðe ðæt hit mon forbera[n] ne mæg, ne sceal mon no mid openlice edwite him wiðslean, ac bi sumum dæle arwierðelice wandigende suiðe wærlice stieran. Ðæt we magon openlicor gecyðan, gif we Æfneres dæda sume herongemong secgað, hu Assael hine unwærlice mid anwealde ðreatode, & him oferfylgde. Hit is awriten ðæt Æfnere cwæde to Assaele: Gecier la, & gesuic, ne folga me, ðæt ic ðe ne dyrre ofstingan. He forhogde ðæt he hit gehierde, & nolde hine forlætan. Ða ðydde Æfner hine mid hindewerde sceafte on ðæt smælðearme ðæt he wæs dead. Hwæs onlicnesse hæfde Assael ða buton ðara ðe hiera hathcortnes hie suiðe hrædlice on færspild gelæd? Ða ðonne hie beræsað on suelce weamodnesse hie sindon sua micle wærlicor to oferbuganne sua mo[n] ongiet ðæt hie on maran ungewitte beoð. Ðæs Æfneres noma [ðe] ðone oðerne fleah is on ure geðiode fæder leohtfæt. Ðæt getacnað ðætte ðara larcowa tungan ðe ðæt u[p]lice leoht bodiað, ðonne hie ongietað hwelcne monnan gesuencedne mid irre & mid hatheortnesse onbærnedne, & ðonne for-

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meanwhile recount some of Abner's doings, how Asahel rashly and with violence threatened and pursued him. It is written that Abner said to Asahel: "Turn, and cease, follow me not, lest I pierce thee." He scorned to listen, and would not leave him. Then Abner pierced him with the butt-end of his spear through the small intestines, so that he died. Of whom was Asahel the type, but of those whose hastiness very soon draws them into destruction? who, when they fall into such anger, are the more cautiously to be avoided the more out of their senses they are seen to be. The name of Abner, who fled from the other, is, in our tongue, *father's lantern*. That means that the tongues of the teachers who proclaim the sublime light, when they perceive a man to be afflicted with anger and inflamed with fury,

wandiaþ þæt hie mid þæm kyclum hiera worda ongean hiera irre worpien, swæ swæ Abner wandode þæt he nolde þone slean þe hiene draf. Swæ, þonne þonne þa hatheortan hie mid nane foreþance nyllaþ gestillan, ac swæ wedende folgiaþ hwam swæ swæ Assael dyde Abnere, & næfre nyllaþ geswican, þonne is micel þearf þætte se, se þa hatheortnesse ofercuman wille, þæt he hiene ongean ne hathirte, ac eowige him ealle stilnesse ongean þæt, & þeah swiþe wærlice hine pynge mid sumum wordum, þæt he on þæm ongietan mæge be sumum dæle his unþeaw. Forþæm Abner, þa þa he ongean þone cirde þe hiene draf, ne ofstang he hiene no mid þæs speres orde, ac mid hindeweardum þæm sceafte. Þæt is þonne swelce mon mid forewearde orde stinge, þæt mon openlice & unforwandodlice on oþerne ræse mid tælinge & mid þrafunga. Þæt is þonne þæt mon mid hindewearde sceafte þone þydde þe him oferfylge, þæt mon þone weamodan liþelice mid sumum þingum gehrine, swelce he hiene wandiende oferswiþe. Swæ swæ Assael swiþe hrædlice afeoll, swæ þæt ahrerede mod, þonne hit ongiet þæt him mon birgþ mid þære gesceadlican andsware, hit biþ atæsed on þæt ingeþonc, & mid þære liþelican manunge to þæm aredod þæt hit sceal swiþe hrædlice afeallan of þære weamodnesse þe hit ær on ahafen wæs. Se þe þonne swæ forbygþ þone wielm & þone onræs his hatheortnesse, forþonþe hiene mon slea mid liþelicre andsware, þonne biþ his unþeaw ofslegen butan ælcre niedþrafunga, swæ swæ Assael wæs dead butan orde.

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scruple to hurl the darts of their words against their anger, as Abner hesitated to slay him who pursued him. So, when the furious will not calm themselves with reflection, but follow any one as madly as Asahel did Abner, and will never stop, it is very necessary that he who wishes to subdue his fury, do not himself become angry, but oppose him with a display of calmness, and yet stab him very cautiously with words, that he may to a certain extent perceive his fault. Therefore Abner, when he turned against him who pursued him, did not pierce him with the point of the spear, but with the butt-end of the shaft. Piercing point-blank is assailing another with blame and reproof openly and unhesitatingly. Piercing the pursuer with the butt-

wandigaþ þæt hie mid þæm kycglum hiera worda ongean hiera ierre worpigen, sua sua Æfner wandade þæt he nolde þane slean þe hine draf. Sua, þonne þonne þa hátheortan hie mid nane foreþonce nyllaþ gestillan, ac sua wedende folgiaþ hwam sua sua Assael dyde Æfnere, & næfre nyllaþ gesuican, þonne is micel þearf þætte se, se þa hatheortnesse ofercuman wielle, þætte he hiene ongean ne hathierte, ... wærlice hine pynge mid sumum wordum, þæt he on þæm ongietan mæge be sumum dæle his unþeaw. Forþæm Æfner, þa þa he ongean þone cirde þe hine draf, ne ofstong he hiene no mid þy speres orde, ac mid hindewerdum þam sceafte. Þæt is þonne suelc mon mid forewearde orde stinge, þæt mon openlice & unforwandodlice on oþerne ræse mid tælinge & mid þrafunga. Þæt is þonne þæt mon mid hindewearde sceafte þone þydde þe him oferfylge, þæt mon þone weamodan liþelice mid sumum þingum gehrine, suelce he hine wandigende ofersuiþe. Sua sua Assael suiþe hrædlice gefeol, sua þæt ahrerede mód, þonne hit ongiet þæt him mon birgþ mid þære gesceadlican andsuare, hit biþ getæsed on þæt ingeþonc, & mid þære liþelican manunga to þam aredod þæt hit sceal suiþe hrædlice afeallan of þære weamodnesse þe hit ær on [a]hæfen wæs. Se þe þonne sua forbygþ þone wielm & þone onræs his hatheortnesse, forþæmþe hine mon slea mid liþelicre andsuare, þonne biþ his unþeaw ofslægen butan ælcre niedþrafunga, sua sua Assael wæs dead butan orde.

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end of the shaft is gently touching the angry man in some things, as if one hesitated to overcome him. As Asahel very quickly fell, so when the excited mind perceives that it is preserved by the gentle answer, its thoughts are soothed, and with the gentle admonition it is made ready to fall very quickly from the passion to which it was raised before. He, then, who refrains from the fervour and impetuosity of his passion, by being slain by a gentle answer, has his vice slain without any reproof, as Asahel was killed without the point of the spear.

XLI. Dætte on oðre wisan sint to manian ða eaðmodan, on oðre ða upahæfenan on hiora mode.

On oðre wisan sint to manianne ða eaðmodan, on oðre ða upahafenan. Ðæm eaðmodum is to cyðanne hu micel sio heanes is & hu soðlic þe hie to hopiað, & eac habbað. Ðæm upahafenum is to cyðonne hwelc nauht ðes worldgilp is þe hie clyppað & lufiað, & his ðeah nauht nabbað, ðeah hie wenen ðæt hie hiene hæbben. Gehieren ða eaðmodan hu ece ðæt is ðæt hie wilniað, & hu gewitende & hu unagen ðæt is ðæt hie onscuniað. Gehieren eac ða upahafenan hu gewitende ða ðing sint þe hie gidsiað, & hu ecu ða sint þe hie forhycgeað, & forleosan willað. Gehieren ða eaðmodan ðære Soðfæstnesse stemne, ðæt is Crīst ure lareow, he cwæð: Ælc ðara ðe bið geeaðmed, he bið upahafen. Gehieren eac ða upahafenan on hiera mode hwæt he eft cwæð: Ælc ðara ðe hiene selfne upahefeð, he wierð gehiened. Gehieren ða eaðmodan hwæt Salomon cwæð, he cwæð: Sio eaðmodnes iernð beforan ðæm gilpe, & hio cymð ær ær ða weorðmyndu. Gehieren eac ða upahafenan on hiera mode hu he eft cwæð, he cwæð: Ær ðæs mōnnes hryre bið ðæt mod upahafen. Gehieren ða eaðmodan hwæt God cwæð ðurh Essaiam ðone witgan, he cwæð: To hwæm locige ic buton to ðæm eaðmodum & to ðæm stillum & to ðæm þe him ondræda ð min word? Gehieren ða upahafenan hwæt Salomon cwæð, he cwæð: Hwæt ofermodegað ðios eorðe & ðis dust? Gehieren ða eaðmodan hwæt on psalmum gecweden is, ðætte Dryhten locige to ðæm eaðmodan. Gehieren ða upahafenan: Dryhten ongitt

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XLI. That the humble are to be admonished in one way, in another those puffed up in spirit.

The humble are to be admonished in one way, in another the proud. The humble are to be told how great the loftiness is, and how genuine, which they aspire to, and also have. The proud are to be told how worthless this worldly glory is which they embrace and love, and have nothing of, although they think they have it. Let the humble hear how eternal that is which they desire, and how transitory and precarious that is which they shun. Let the proud also hear how transitory the things are that they desire, and how eternal those that they despise, and wish to lose. Let the humble hear the voice of

XLI. Đætte on oðre wisan sint to monianne ða eaðmodan, ón oðre wisan ða úpahæfenan on hira mode.

On oðre wisan sint to manianne ða eaðmodan, on oðre ða upahæfenan. Đæm eaðmodum is to cyðanne hu micel sio heanes is & hu soðlic ðe hie to hopiað, & eac habbað. Đæm úpahæfenum is to cyðanne hwelc nawuht ðes woruldgielp is ðe hie clyppað & lufiað, & his nawuht habbað, ðeah hie wenen ðæt [hie] hiene hæbben. Gehieren ða eaðmodan hu ece ðæt is ðæt hie wilniað, & hu gewitende & hu unagen ðæt is ðæt hie onscuniað. Gehieren eac ða úpahæfenan hu gewitende ða ðing sint ðe hie gietsiað, & hu eciu ða sint ðe hie forhycgað, & forleosan willað. Gehieren ða eaðmodan ðære Soðfæsðnesse stemne, ðæt is Crist ure lareow, he cuæð: Ælc ðara ðe bið geeaðmed, he bið upahæfen. Gehieren eac ða úpahæfenan on hiera mode hwæt he eft cuæð, he cuæð: Ælc ðara ðe hine selfne úpahefeð, he wierð gehined. Gehieren ða eaðmodan hwæt Salomon cuæð: Sio eaðmodnes iernð beforan ðæm gielpe, & heo cymð ær ær ða wyrðmynðu. Gehieren eac ða úpahæfenan on hira mode hu he eft cuæð, he cuæð: Ær ðæs monnes hryre bið ðæt mod upahæfen. Gehieren ða eaðmodan hwæt God cuæð ðurh Essaim ðone witgan, he cuæð: To hwæm locige ic buton to ðæm eaðmodum & to ðæm stillum & to ðæm ðe him ondrædað min word? Gehieren ða úpahæfenan hwæt Salomon cuæð, he cuæð: Hwæt ofermodgað ðios eorðe & ðis dusð? Gehieren ða eaðmodan hwæt on psalmum gecueden is, ðætte Dryhten loc[i]ge to ðæm eaðmodan. Gehieren ða úpahæfenan: Dryhten ongiet suiðe

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Truth, that is our teacher Christ, saying: "Every one who is humbled shall be exalted." Let the proud also hear in their hearts what he said again: "Every one who exalts himself shall be humbled." Let the humble hear what Solomon said: "Humility runs before pride, and comes before honour." Let the proud also hear in their hearts how he spoke again, saying: "Before a man's fall his heart is elated." Let the humble also hear what God said through the prophet Isaiah; he said: "To whom shall I look but to the humble and quiet, and those who fear my words?" Let the proud also hear what Solomon said; he said: "Why is this earth and this dust proud?" Let the humble hear how it is said in the Psalms that the Lord looks on the humble. Let the proud hear: "The Lord perceives pride from

swiðe feorran ðа healmodnesse. Gehieren ða eaðmodan hwæt Crist cwæð: Ne com ic to ðon on eorðan ðæt me mon ðenode, ac to ðon ðæt ic wolde ðegnian. Gehieren ða upahafenan hwæt Salomon cwæð, he cwæð ðæt ælces yfles fruma wære ofermetta. Gehieren ða eaðmodan ðætte Crist ure Aliesend hiene selfne geeaðmedde emne oð ðone deað. Gehieren ða upahafenan hwæt awriten is be hiera heafde & be hiora lareowe, ðæt is dioful: hit is awriten ðæt he sie kyning ofer ealle ða oferhygdan bearn, forðæm his ofermedu is fruma ures forlores, & se orðonc þe we mid aliesede sindon is Godes eaðmodnes. Se ure feond ðonne he wæs gesceapen ongemong eallum oðrum gesceaftum, ac he wilnode ðæt he wære ongieten & upahæfen ofer ealle oðre gesceafta. Ac se ure Aliesend, þe mara is & mærra eallum gesceaftum, he hiene gemedemade to bionne betweox ðæm læstum & ðæm gingestum monnum. Ðæm eaðmodum is to kyðonne ðætte, ðonne ðonne hie hie selfe swiðust eaðmeda ð, ðætte hie ðonne astiga ð to Godes anlicnesse. Secgea ð eac ðæm upahæfenum ðætte, ðonne ðonne hie hie selfe upahebba ð, ðæt hie ðonne afealla ð on ða bisene ðæs aworpnan engles. Ac hwæt is ðonne forcuðre ðonne sio upahæfennes? Forðæm ðonne hio bi ð atyht ofer hiere andefenu, ðonne bi ð hio afeorrod . . . . . .

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[*The MS. is defective here.*]

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afar." Let the humble hear what Christ said: "I came not on earth to be served, but to serve." Let the proud hear what Solomon said; he said that pride was the origin of all evil. Let the humble hear how Christ our Redeemer humbled himself even to death. Let the proud hear what is written about their head and teacher, that is the devil; it is written that he is king over all proud children, because his pride is the cause of our perdition, and the scheme of our redemption is God's humility. Our foe was created among all other creatures, but he desired his exaltation over all other creatures to be recognized. But our Redeemer, who is greater and nobler than all creatures, conde-

feorran ðа healmodnesse. Gehieren ða eaðmodan hwæt Crist cuæð: Ne com ic to ðon on eorðan ðæt me mon ðenode, ac to ðon ðæt ic wolde ðegnian. Gehieren ða úpahæfenan hwæt Salomon cuæð, he cuæð ðæt ælc[es yfles] fruma wære ofermetta. Geh[i]eren ða eaðmodan ðætte Crisð ure Aliesend hiene selfne geeaðmedde emne oð ðo[ne] deað. Gehieren ða úpahæfenan hwæt awriten is be hira heafde & be hiera lareowe, ðæt is dioful: hit is awriten ðæt he sie kyning ofer eal ða oferhydigan bearn, forðæm his ofermedu is fruma ures forlores, & se orðonc ðe we mid aliesde siendon is Godes eaðmodnes. Se ure f[i]ond ðonne he wæs gesceapan ongemang eallum oðrum gesceaftum, ac he wilnode ðæt he wære ongieten upahæfen ofer ealle oðre gesceafte. Ac se ure Aliesend, ðe mara is & mærra eallum gesceaftum, he hine gemedomode to bionne betwiux ðæm læsðum & ðæm gingestum monnum. Ðæm eaðmodum is to cyðanne ðætte, ðon*ne* ðonne hie hie [selfe] suiðusð eaðmeðað, ðætte hie ðon*ne* astigað to Godes anlicnesse. Secgað eac ðæm úpahæfenum ðætte, ðonne ðon*ne* hie hie selfe upahebbað, ðæt hie [ðon*ne*] afeallað on ða biesene ðæs aworpnan engles. Ac hwæt is ðon*ne* forcuðre ðonne sio upahæfenes? Forðæm, ðonne (heo) bið atyht ofer hire andefnu, ðonne bið heo afeorrod suiðe feor from ðære soðan heanesse. Hwæt mæg ðonne hierre bion ðonne sio soðe eaðmodnes? Sio, ðonne hio nieðemesð gebygeð, ðonne bið hio gelicosð hiere Dryhtne, se wunað ofer eallum ðæm hiehstum gesceaftum. Ðonne is ðeah betwux ðissum twam sum ðing ðe mon wærlice sceal geðencean, ðæt is ðæt sume menn onderfóð eaðmodnesse hiw, sume ofermodnesse, sua sua hie nyton. Sume, ða ða wenað ðæt hie eaðmode sien, hii dóð for ege

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scended to be among the most insignificant and humblest of men. The humble are to be told that, when they humble themselves most, they rise to the similitude of God. Tell also the proud that, when they exalt themselves, they fall down to the example of the expelled angel. What, then, is worse than pride? Because, when unduly raised, it is estranged very far from true loftiness. What can be loftier than true humility? Which, when it bows lowest, is most like its Lord, who dwells over all the highest creatures. There is, however, something between these two to be considered carefully, which is that some men receive the appearance of humility, some of pride, without knowing it.

ðone weorðscipe mannum ðe hie Gode don scoldon. Oft eac ða upahæfenan, ðeah hie hwilum unforwandodlice sprecen, ðonne hie hwelces unðeawes stiran sculon, ðonne gesugiað hie for ege, & tiohchiað ðæt ðæt scyle bion for eaðmettum, & ðonne hie sprecað, ðonne wenað hie [ðæt hie] sprecen for unforwandodlicre & orsorglicre ryhtwisnesse. Ac hit bið oftor for ðære ungeðylde hiera upahæfenesse. Ða eaðmodan ðonne bioð oft geðrycte mid ðære synne ðæs eges, ðonne hie ne durron unðeawas tælan, & licettað ðeah ðæt hie ðæt don ðurh eaðmodnesse. Ac ða upahæfenan, ðonne hie licettað ðæt him ne sie nawuhtes cearu ofer ða ryhtwisnesse, weorðað ðon*ne* unmidlod[e] sua & aðundene geniedde mid hiera upahæfenesse ðæt hie ða tælað & ðreatigað ðe hie ðreatian ne sceoldon, oððe [ða] ðe hie ðreatigan sceoldon suiður ðreatiað ðonne hie sceolden. Forðæm sint to manianne ða upahæfenan ðæt hie ne sien bealdran & orsorgra[n] ðonne hie scylen, ond ða eaðmodan sint to manianne ðæt hie ne sien suiður underðiedde ðonne hie mid ryhte scylen, ðylæs ða modgan ða forespræce ðære ryhtwisnesse gehwierfen to ofermodnesse, oððe eft ða eaðmodan ðonne hie [ma] wilniað oðrum monnum underðiedde beon ðon*ne* hie ðyrfen, weorðen geniedde h[i]era unðeawas to herianne & to weorðianne. Eac is to geðencanne ðætte mon mæg oft ðy bet ða ofermodan

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Some, who think they are humble, out of fear yield the honour to men which they owe to God. Often also the proud, though they sometimes speak unhesitatingly, when they have to correct some fault are silent from fear, and think it is out of humility, and when they speak, they think they speak from unrestrained and fearless righteousness. But it is oftener from the impatience of their pride. The humble are often oppressed by the sin of timidity, when they dare not blame faults, pretending to do so out of humility. But the proud, when they pretend to care for nothing but virtue, are compelled with the pride of their unrestrained elation to blame and threaten those they should not, or threaten those that they ought more than they ought. Therefore the proud are to be warned not to be bolder and more confident than they ought to be, and the humble are to be warned not to be more subservient than they ought properly to be; lest the proud pervert the advocacy of righteousness to presumption, or again, the humble, when they desire to be more subject to others than they ought, be compelled to praise and respect their faults. It must also be borne in mind, that the proud can often be better rebuked if they are sustained during the

ðreatian, gif hie mon ongemang ðære ðreatunga fét mid sumere heringe. Him mon sceal cyðan ðara goda sum ðe hie on him habbað oððe ðara sum ðe hie habban meahton, gif hie næfden. Sua we magon betesð ofaceorfan ðæt us on him mislicað, ðæt we æresð gedón ðæt hie gehieren æt ús hwæthwugu ðæs ðe him licige, & mid ðy hiera mod getion to ús, ðæt hit sie ðe lusðbærre to gehieranne sua hwæt sua we him auðer oððe lean oððe læra wiellen. Forðæm hie beoð to myndgianne ðara goda ðe hie ær dydon, ðæt hie sien ðe lusðbærran to gehieranne ðæt him mon ðonne beodan wielle. Swa [swa] wildu hors, ðonne we h[ie] æresð gefangnu habbað, we hie ðaccað & straciad mid bradre handa & lemiað, to ðon ðæt we eft on fierste hie moten mid gierdum fullice [ge]læran & ða temian. Sua eac se læce, ðonne he bietre wyrta deð to hwelcum drence, he hie gesuet mid hunige, ðylæs he ða bieternesse ðære wyrte ðe hine gehæla[n] sceal æt fruman gefrede, ac ðonne se swæc ðære bieternesse bið bediegled mid ðære swetnesse, ðonne bið se deaðbæra wæta on ðæm menn ofslægen mid ðæm biteran drence. Sua mon sceal on ðæm úpahæfenum monnum ðone fruman & ðone ingong ðære ðreatunga & ðære tælinge gemetgian, & wið heringe gemengan, ðætte hie for ðære licunga ðære heringe & ðære olicunga ðe hie lufigeað eac geðafigen ða tælinge & ða

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reproof with a certain amount of praise. They are to be told of some of the good qualities that they have, or might have. We can best cut away that which we disapprove of in them by first making them hear from us something that pleases them, and thus inclining their hearts to us, that they may the more cheerfully hear whatever we wish either to blame or teach. Therefore they are to be reminded of the good they formerly did, that they may the more cheerfully hear what is to be enjoined on them; like wild horses, which, when first caught, we soothe and stroke with the palm of our hands, and subdue, that afterwards in course of time we may make them completely docile and tractable with whips. So also the physician, when he makes a draught of bitter herbs, sweetens it with honey, that the patient may not at first notice the bitterness of the herbs which are to cure him; but when the bitter taste is concealed by the honey, the deadly humour in the man is neutralized by the bitter drink. Thus the beginning and commencement of the blame and reproof of proud men is to be moderated and mingled with praise, that through the gratification of the praise and flattery they like, they may also suffer the blame and re-

ðreaunga ðe hiȩ onscuniaþ. Oft we magon eac ða upahæfenan ðy bet gelæra to urum willan, gif we him cyðaþ hu micle ðearfe we hiera habbaþ, suelce we maran ðearfe hæbben ðæt hie geðeon ðonne hie selfe, & we hie ðonne bidda þ ðæt hie for urum ðingum hira unðeawa gesuicen : ðy ieðelicor biþ sio upahæfenes to gode gehwierfed, gif hie ongieta þ ðæt hiera eac oðre men ðurfon. Be ðæm se ilca Moyses ðe God self lærde, & hine lædde ðurh ðæt westen mid ðy fyrenan sweore on nieht, & on dæg mid ðy sweore ðæs wolcnes, he wolde Obab his sweor ob ðæs hæðendomes siðum alædan, & hie wolðe underðiodan ælmihtigum Gode. He cuæð : We willaþ nu faran to ðære stowe ðe God us gehaten hæfð, ac far mid ús, ðæt we ðe mægen wel don, forðæmðe God hæfð suiðe wel gehaten Israhela folce. Ða andsuarode he him, & cuæð : Ic nelle mid ðe faran, ac ic wille faran to minre cyððe, & to ðæm londe ðe ic on geboren wæs. Ða andswarade him Moyses : La, ne forlæt ús, ac beo ure laðeow, ðu cans eal ðis westen, & wasð hwær we wician magon. Ne spræc he hit no forðyðe his mod auht genierwed wære mi[d] ðære uncyððe ðæs siðfætes, forðæm hit wæs geweorðad mid ðæm andgiete godcundes wisdomes, & wæs him self witga, forðam hine God hiewcuðlicor on callum ðingum & ðeawum innan lærde ðonne oðre menn mid his gelomliere tospræce, & utane he

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proof they dislike. Often also we can better teach the proud as we wish by telling them how much need we have of them, as if their prosperity were more necessary for us than for themselves, and then asking them to abstain from their vices for our sake ; their pride is the more easily reformed the more need they see that other men have of them. Moses, for example, whom God himself taught, and led through the wilderness with the fiery pillar by night, and by day with the pillar of cloud, wished to wean his father-in-law Hobab from his heathen customs, and subject him to Almighty God. He said : "We will now proceed to the place promised us by God ; and come with us, that we may treat thee well, for God has promised prosperity to the people of Israel." Then he answered him, saying : "I will not go with thee, but return to my home and the country where I was born." Then Moses answered him : "Do not leave us, but be our guide ; thou knowest all this desert, and where we can encamp." He did not speak so because his mind was anxious from ignorance of the journey, for it was honoured with the understanding of divine wisdom, and he was himself a prophet, because God taught him morality and everything more familiarly than other men with his frequent conversations, and ex-

hine ne lærde mid ðæm sweorê ðæs wolcnes. La ah ðeahhwæðre se foreðancula wer, forðæmðe he spræc to ðæm upahæfenan, he bæd his fultumes, swelce him niedðerf wære; & bæd ðeah for ðæs oðres ðearfe, forðæm he tiohchode him ma to fultemanne; he sohte hine him to látðeowe on ðæm wege, forðæm he teohchode hine to lædanne on lifes weg. Ac he dyde sua sua ofermod gefera deð: he sceolde beon ðære spræce sua miole gefægenra sua him mare ðearf wæs, & ðæs ðe gefægenra ðe he him sua eaðmodlice & sua arlice to spræc, he sceolde bion him micle ðy eaðmodra & his larum ðe suiður underðied.

XLII. Ðætte on oðre wisan sint to manianne ða anwillan, ón óðre ða (un)gestæððegan & unfæsðræda.

On oðre wisan sint to manianne ða anfealdan strǽcan, on oðre ða unbealdan. Ðæm anfealdan strǽcum is to cyðanne ðæt hie bet [ne t]ruwien him selfum ðonne· h[i]e ðyrfen, ðonne hi [forðy] nyllað geðafan beon oðerra monna geðeahtes. Ðæm unbealdum is to cyðanne hu giemelease hie bioð ðonne hie hie selfe to suiðe forsioð, forðæm hie mon æt ælcum cierre mæg for hira leohtmodnesse of hiera agnum geðeahte awendan. Ac ðæm anstrǽcum is to cyðanne, ðær hie ne wenden ðæt hie selfe beteran & wisran wæren ðonne oðre

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ternally he guided him with the pillar of cloud. Behold, however, the provident man, speaking to the proud Hobab, asked his help as if it were necessary for him, and yet asked for the other's benefit, because he wished to help him more; he sought him as a guide of their way, because he wished to lead him on the way of life. But he acted like a proud companion: he should have rejoiced so much the more at his speech, the more need he had; and the more humbly and honourably he spoke to him, the more humble he should have been with him, and the more obedient to his advice.

XLII. That the steadfast are to be admonished in one way, in another the fickle and inconstant.

The resolute are to be admonished in one way, in another the irresolute. The resolute are to be told not to trust in themselves more than they ought, when they are not willing to acquiesce in the plans of others. The irresolute are to be told how careless they are, when they despise themselves overmuch, because through their want of resolution they can on every occasion be moved from their own determination. The resolute are to be told that, if they did not deem

menn, ðæt hie ne læten hiera geðeaht & hiera wenan sua feor beforan ealra oðerra monna wenan. Ac ðæm unbealdum is to kyðanne, gif hie be ænegum dæle wolden geðencean hwæt hie selfe wæren, ðonne ne leten hie no hie eallinga on ælce healfe gebigean, ne furðum no awecggan, ðeah ðe hie mon manigfealdlice & mislice styrede, sua sua wâc hreod & idel, ðe ælc hwiða windes mæg awecggan. Ac to ðæm anstræcum is gecueden ðurh *sanctus* Paulus: Ne sculon ge no ðyncan eow selfum to wise. Ond eft he cuæð to ðæm unbealdum: Ne læte ge eow ælcre lare wind awecggan. To ðæm anstræcum is gecueden ðurh Salomon: Hie etað ðone wæstm hiera ægnes weges. Ðæt is ðon*ne* ðonne hie beoð gefyllede mid hiera ægnum geðeahte. Eft cuæð Salomon be ðæm unbealdum: Dysigra monna mod bið suiðe unemn & suiðe ungelic, ond ðæs wisan monnes mod bið suiðe emn, & simle him selfum gelic. He bið simle ryhtes geðeahtes geðafa, forðæm he bið suið[e] arod & suiðe gereðre on ryhtu*m* weorcu*m*. Ac ðara monna mod bið suiðe únemn, forðæm hit gedeð hit self him selfum suiðe ungelic for ðære gelomlican wendinge, forðæm hit næfre eft ne bið ðæt hit ær wæs. Eac is to wietanne ðætte sume unðeawas cumað of oðrum unðeawu*m* sua ilce sua h[i]e comon ær of oðrum. Forðy [ús] is to wietanne ðæt we magon hie sua iðesð mid ðreaunga gebetan, gif

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themselves better and wiser than others, they would not let their plans and opinions preponderate so much over the opinions of all other men. The irresolute are to be told that, if they considered at all what they themselves were, they would not at all let themselves be inclined on every side, nor even be moved, although they were manifoldly and variously stirred up, like a weak and useless reed, which can be moved by every breath of wind. It is said to the resolute through St. Paul: "Ye must not think yourself too wise." And again, he said to the irresolute: "Let not the wind of every doctrine move you." To the resolute is said through Solomon: "They shall eat the fruit of their own way." That is, when they are filled with their own devices. Again, Solomon said of the irresolute: "The minds of fools are very variable and inconsistent; but the wise man's mind is always even, and consistent with itself." He is always the supporter of good designs, because he is very bold and ready for good works. But the minds of those others are very variable, because they make themselves very inconsistent by constant changes, for they never remain the same as they were before. It is also to be known that some vices originate from others, just as these formerly originated from others. Therefore

we ðone biteran wille æt ðæm æsprynge forwyrceaþ & adrygaþ, forðæm ðære anwilnesse æwilm is ofermetta, & of ðære leohtmodnesse cymð sio twiefealdnes & sio unbieldo. Ða anstrecan ðonne sint to monianne ðæt hie ongieten ða upahæfenesse hiora modes, & georulice tiligen ðæt hie hie selfe oferwinnen, ðylæs ðonne hie oferhyggaþ ðæt hie sien oferreahte utane mid oðerra manna ryhtum spellum & larum, hie ðonne sien innan gehæfte mid ofermetum. Eac hie sint to manianne ðæt hie geðencen ðætte Crist, ðe simle anes willan wæs & God Fæder, us salde bisne ur[ne] willan to brecanne, ða he cuæð: Ne sece ic no minne willan, ac mines Fæder, ðe me hider sende. & eac he gehett ðæt he sua don wolde, ðonne he eft come on ðæm ytemestan dæge, forðæmðe he wolde ðæt we nu ðe bétt underfengen ðone cræft ðære lare. Ðæt he cyðde, ða he cuæð: Ne mæg ic nane wuht don mines agnes ðonces, ac sua ic deme sua ic minne Fæder gehiere. Ac hwy sceal ænigum menn ðonne ðyncean to orgellic ðæt he onbuge to oðres monnes willan, ðonne Godes agen sunu, ðonne [he] cymð mid his mægenðrymme to demanne, & his wuldor to ætiewanne, he cyðde ðæt he no ðonne of him selfum ne demde, ac of ðæm ðe hine sent? Ongean ðæt sint to manianne ða unbealdan & ða unfæsðrædan ðæt hie hera mod mid stillnesse & gestæððignesse gestrongien. Sona

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it is to be known that we can most easily reform them with reproof, if we stop the bitter spring at the source, and dry it up; for the source of obstinacy is pride, and from irresolution arise doubt and inconstancy. The resolute are to be admonished to know the pride of their minds, and zealously to strive to conquer themselves, lest, when they scorn to be outwardly convinced by the good arguments and advice of others, they be internally bound by pride. They are also to be admonished to consider how Christ, who was always of the same will with God the Father, gave us an example of overcoming our will, when he said: "I seek not my will, but that of my Father who sent me hither." And also he promised to do so, when he should return at the last day, wishing us now the better to receive the virtue of instruction. He showed it, when he said: "I cannot do anything of myself, but I judge as I hear my Father." Why, then, shall any man think it too ignominious to yield to another's will, when God's own Son, when he comes in his majesty to judge, and display his glory, said that he would not judge of himself, but of him who sends him? The irresolute and infirm of purpose, on the other hand, are to be admonished to strengthen their minds with calmness and constancy. The twigs of

asearia& ða twigu ðære hwurfulnesse, gif æres& se wyrtruma bi& fo(r)corfen æt ðære heortan, ðæt (is) sio leohtmodnes. Ðy mon sceal fæs&ne weal wyrcean, ðy mon ær gehawige ðæt se grund fæs& sie, ðær mon ðone grundweall onlecgge. Ðy sceal eac bion ofersui&ed sio unfæs&rædnes & sio unbieldo ðara ge&ohta, ðy mon hine bewarige wi& ða leohtmodnesse. Ðære leohtmodnesse & ðære leasmodnesse *sanctus* Paulus hine ladode, ða he cuæ&: Wene ge nu ðæt ic ænigre leohtmodnesse bruce, o&&e ðætte ic ðence æfter woruldluste, o&&e wene ge ðæt ægðer sie mid me ge gise ge nese? Suelce he openlice cuæde ðæt hine ne mealhte nán scur ðære hwurfulnesse astyrigean, for&æm he ðære leohtmodnesse un&eawes nanwuht næfde.

XLIII. Ðætte on o&re wisan sint to manianne ða ðe hie selfe forgiefa& gifernesse, on o&re wisan ða ðe do& forhæfdnesse.

On o&re wisan sint to manigenne ða gifran, on o&re ða ðe forhæfdnesse do&, for&æm ðæm ofergifrum wile fylgean ofersprecolnes &

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inconstancy soon wither, if the root has been cut out in the heart, that is levity. A strong wall must be built in a place where the ground has previously been ascertained to be firm, where the foundation is laid. Inconstancy and irresolution of the thoughts shall also be overcome by guarding against levity. Paul cleared himself of the imputation of levity and inconstancy, when he said: "Do ye think that I employ any levity, or that I think according to worldly lusts, or do ye think that it is with me both yes and no?" As if he had openly said that no breeze of inconstancy could move him, because he had nothing of the vice of levity.

XLIII. That those who give themselves up to gluttony are to be admonished in one way, in another those who practise abstinence.

The greedy are to be admonished in one way, in another those who practise abstinence; because loquacity, levity, frivolity, and wanton-

leohtlicu weorc & leaslicu & wrænnes, & ðæm swiðe fæstendan oft folgaþ ungeðyld, & hwilum eac ofermetta. Gif ðam gifran ungemetlicu spræc ne eglde, ðonne ne burne se weliga ðe suiður on ðære tungan ðe on oðrum limum, se ðe on ðæm godspelle gesæd is ðætte ælce dæge symblede, ðæt wæs se se ðe cwæð: Fæder Habraham, miltsa me, & onsend Ladzarus, ðætte he gewæte his ytemestan finger on wættre, & mid ðæm gecele mine tungan, forðæm ic eom cwielmed on ðys liege. Mid ðy worde wæs getacnod ðætte ða ðe ælce dæg symblaþ, on ðære tungan suiður syngiaþ ðonne on (o)ðrum limum, forðæm[ðe] he wæs eall biernende, & ðeah ða tunga suiðust mænde, & him ðære kelnesse bæd. Ond eft ðæm gifrum suiðe hrædlice him willaþ fylgan leohtlicu weorc & unnyt. Ðæt trymeð sio halige æ, ðær hio cuæð: Ðæt folc sæt, æt, & drane, & siððan aryson, & eodon him plegean. Sua oft se oferæt wierð gehwierfed to fierenluste, forðæm ðonne sio womb biþ full & aðened, ðonne bid aweaht se anga ðære wrænnesse. Forðæm wæs gecueden to ðæm lytegan feonde, ðe ðæs ærestan monnes mod ontynde on ðæs æples gewilnunge, & hit ða gewearp mid synne grine, to ðæm wæs gecueden mid ðære godcundan

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ness are apt to follow gluttony, and impatience, sometimes also pride, often follow abstinence. If the greedy were not afflicted with loquacity, the rich man would not have burned more in the tongue than in his other members, of whom it is said in the Gospel that he feasted daily, and who it was that said: "Father Abraham, have pity on me, and send Lazarus, that he may wet the tip of his finger in water, and cool with it my tongue, because I am tormented in this flame." With this speech was signified, that they who feast daily, sin more in the tongue than other members, because he was burning all over, and yet specially mentioned his tongue, and asked to have it cooled. And, again, frivolous and unprofitable works very soon follow gluttony. Which the holy law confirms, saying: "The people sat, ate, and drank, and then arose, and went to play." So gluttony often becomes lasciviousness, because, when the belly is full and distended, the goad of lust is excited. Therefore it was said with the divine voice to the cunning foe, who inflamed the mind of the first man with the desire of the

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. . . . . (un)nyttum geðohtum ðu ricsast ofer ða menniscan heortan. Forðæm ðæm þe on gifernesse gewitene bioð wile folgian firenlust. Đæt cyðde se witga, ða he ðæt openlice sæde ðætte swæ gewearð, & ðæt gebiecnede ðæt ða giet diegle wæs, he cwæð: Koka aldormon towearp ða burg æt Hierusalem. Đara koka aldormon bið sio womb, forðæm eall hiora geswinc & hiora ðenung belimpeð to hiere, hu heo weorðe mid swotlecustum mettum gefylled. Đa weallas ðonne Hierusalem getacniað ða mægenu ðære saule. Đa mægenu bioð arærede mid wilnunge to ðære uplican sibbe. Ac ðæra koka ealdormon towierpð ða weallas Hierusalem. Đæt is, ðonne ðonne sio womb bið aðened mid fylle for gifernesse, ðonne towierpð hie ðurh firenlustas ða mægenu ðære saule. Ongean ðæt ðonne is to kyðonne ðæm fæstendum, gif ðæs modes forhæfdnes full oft mid ungeðylde ne ascoke ða sibbe of ðæm sceate ðære smyltnesse, ðonne ne cwæðe *sanctus* Petrus to his cnihtum swæ swæ he cwæð, he cwæð: Nu ge habbað geleafan, wyrcað nu god weorc, & habbað ðonne wisdom, & on ðæm wisdome habbað forhæfdnesse, & eac lærað, & huru on ðære forhæfdnesse geðylde. Ne cwæde he no swæ, gif he ne ongeate ðæt him wæs ðæs wana, ac forðyþe he ongeat ðæt sio ungeðyld oft dereð ðæm monnum þe micle forhæfdnesse habbað, ða lærde he ðæt hie huru sceolden ða habban toeacan ðære forhæfdnesse. Gif eac sio scyld ðara ofermetta ne gewundode ðy oftor ðæt mod ðæs fæstendan, ðonne ne cwæde no *sanctus* Paulus: Se þe fæstan wille, ne tæle he no ðone þe ete. And eft he cwæð to Kolossensum, ða he

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apple, and caught it in the trap of sin: "On thy belly and breast thou shalt creep." As if he had openly said: "With gluttony and unprofitable thoughts thou rulest over the hearts of men, because lust follows those who are found in gluttony." Which the prophet proclaimed, when he openly said what really happened, and signified that which was yet obscure, saying: "The chief of cooks overthrew the city of Jerusalem." The cooks' chief is the belly, because all their toil and service concerns it, how it is to be filled with the most luscious dainties. The walls of Jerusalem signify the virtues of the soul. The virtues are raised by the desire of celestial peace. But the chief of the cooks overthrows the walls of Jerusalem. That is, that when the belly is distended with repletion through greediness, it over-

stemne: On ðinre wambe & on ðinum breostum ðu scealt snican. Suelce he openlice cuæde: On giefernesse & on unnytum geðohtum ðu ricsa(s)ð ofer ða menniscan heortan. Forðæm ðæm ðe on giefernesse ongietene beoð wile folgian fierenlust. Dæt cyðde se witga, ða he ðæt openlice sæde ðætte sua gewearð, & ðæt gebiecnede ðæt ða giet diegle wæs, he cuæð: Koka ealdormon towearp ða burg æt Hierusalem. Đara koka ealdormon bið sio womb, forðæm eall hiera gesuinc & hiera ðenung belimpeð to hiere, hu heo weorðe mid swotlecustom mettum gefylled. Đa weallas ðonne Hierusalem getacniað ða mægenu ðære saule. Đa mægenu beoð aræredu mid wilnunge to ðære úplican sibbe. Ac ðara koka ealdormon towierpð ða weallas Hierusalem. Dæt is, ðonne ðonne sio wamb bið aðened mid fylle for giefernesse, ðonne towierpð hio ðurh fierenlustas ða mægenu ðære saule. Ongean ðæt ðonne is to cyðanne ðæm fæstendum, gif ðæs modes forhæfdnes ful oft mid ungeðylðe ne ascoke ða sibbe of ðæm sceate ðære smyltnesse, ðonne ne cuæde *sanctus* Petrus to his cnihtum [sua] sua he cuæð, he cwæð: Nu ge habbað geleafan, wyrceað nu gód weorc, & habbað ðonne wisdóm, & on ðam wisdome [habbað] forhæfdnesse, & eac lærað, & huru on ðære forhæfdnesse geðylde. Ne cuæde he no sua, gif he ne ongeate ðæt hi*m* wæs ðæs wana, ac forðyðe he ongeat ðæt sio ungeðyld oft dereð ðæm mannum ðe micle forhæfdnes(se) habbað, ða lærde he ðæt hie huru sceoldon ða habban toeacan ðære forhæfdnesse. Gif eac sio scyld ðara oferметta ne gewun[d]ode ðy oftor ðæt mód ðæs fæstendan, ðonne ne cuæde [nó] *sanctus* Paulus: Se ðe fæstan wille, ne tæle he no ðone ðe ete. & eft he cwæð to Kolosensum, ða he

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throws with lust the virtues of the soul. On the contrary, the abstinent are to be told that, if the abstinence of the spirit did not very often with impatience drive out peace from the bosom of tranquillity, St. Peter would not have spoken to his disciples as he did, when he said: "Now that ye have faith, do now good works, and have wisdom, and in wisdom have abstinence, and also teach it, and in abstinence patience." He would not have said so, had he not perceived that they wanted it; and seeing that impatience often injures the man of great abstinence, he enjoined it on them in addition to abstinence. If also the sin of pride did not wound all the oftener the minds of the abstinent, St. Paul would not have said: "He who wishes to fast must not blame him who eats." And again, he said to

ongeat ðæt hie gulpun hiera fæstenes: Oft ðonne mon ma fæst ðonne he ðyrfe, ðonne eowaþ he utan eaðmodnesse, & for ðære ilcan eaðmodnesse he ofermodegaþ innan micle ðy hefiglicor. Gif ðæt mod full oft ne aðunde on ofermettum for ðære forhæfdnesse, ðonne ne talode se ofermoda Phariseus to swæ micle mægene ða forhæfdnesse swæ he dyde, ða he cwæð: Ic fæste tuwa on wucan. Ongean ðæt sint to manianne ða ofergifran, ðeah hie ne mægen ðone unðeaw forlæten ðære gifernesse & ðære oferwiste, ðæt hie huru hiene selfne ne ðurhstinge mid ðy sweorde unryhthæmdes, ac ongiete hu micel leohtmodnes & leasferðnes & oferspræc cymð of ðære oferwiste, ðylæs hie hit mid ðæm oðrum yfle geiece, & eac ðonne he his wombe swæ hnesclice olecð, ðæt he forðæm ne weorðe wælreowlice gefangen mid ðæm grinum uncysta. Ac we sculon geðencean, swæ oft swæ we ure hand doð to urum muðe for gifernesse ofergemet, ðæt we geedniwiaþ & gemyndgiaþ ðære scylde þe ure ieldesta mæg us on forworhte, & we bioð swæ micle fierr gewitene from urum æfterran Mæge þe us eft geðingode, swæ we ofðor aslidaþ on ðæm unðeawe. Ongean ðæt sint to manianne ða fæstendan ðæt hie huru geornlice giemen, ðær ðær hie fleoð ðone unðeaw ðære gifernesse, ðætte of ðæm gode ne weorðe wierse yfel acenned, ðættc, ðonne ðonne ðæt flæsc hlænaþ, ðæt mod ne beræse on ungeðyld, & ðonne sie unnyt ðætte ðæt flæsc sie oferswiðed, gif ðæt mod biþ mid ðæm ierre oferswiðed. Oft eac, ðonne ðæt mod ðæs fæstendan biþ mid ðy ierre ofseten, ðonne cymð sio blis seldhwanne, swelce hio sie cuma oððe elðiodig, forðæm ðæt mod biþ mid ðy ierre gewemmed, & forðæm forliest ðæt god ðære forhæfdnesse

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the Colossians, when he perceived that they boasted of their abstinence: "Often, when a man fasts more than he need, he makes an outward display of humility, and is all the more proud internally because of the same humility." If the heart were not very often inflated with the pride of abstinence, the proud Pharisee would not have esteemed abstinence so great a virtue as he did, when he said: "I fast twice in the week." The gluttonous, on the contrary, are to be admonished, if they cannot abstain from the vice of greediness and gluttony, at any rate not to run themselves through with the sword of fornication, but understand how much frivolity, folly, and loquacity proceeds from gluttony, lest they aggravate it with the other evil, and lest by pampering their belly so delicately they be cruelly caught in the trap of vices.

ongeat ðæt hie gulpun hiera fæstennes: Oft ðonne mon ma fæst ðonne he ðyrfe, ðonne eoweð he utan eaðmodnesse, & for ðære ilcan eaðmodnesse he ofermodgað innan micle ðy hefelicor. Gif ðæt mod ful oft ne aðunde on ofermettum for ðære forhæfdnesse, ðonne ne talode se ofermoda Phariseus to sua micle mægene ða forhæfdnesse sua he dyde, ða he cwæð: Ic fæste tuwa on wican. Ongean ðæt sint to manianne ða ofergifran, ðeah hie [ne] mægen ðone unðeaw forlætan ðære gifernesse & ðære oferwiste, ðæt he huru hine selfne ne ðurhstinge mid ðy sweorde unryhthæmedes, ac ongiete hu micel leohtmodnes & leasferðnes & oferspræc cymeð of ðære oferwiste, ðylæs he hit mi(d) ðæm oðrum yfele geiece, & eac ðonne he his wambe sua hnesclice olecð, ðæt [he] forðæm ne weorðe wælhreo[w]lice gefangen mid ðæm grinum uncysta. Ac we sculun geðencean, sua oft sua we ure hand doð to urum muðe for giefernesse ofergemet, ðæt we geedniwiað & gemyndgiað ðære scylde ðe ure ieldesta mæg us on [for]worhte, & we beoð sua micle fier gewitene fram urum æfterra[n] Mæge ðe us eft geðingode, sua we oftor aslidað on ðæm unðeawe. Ongean ðæt sint to manianne ða fæstendan ðæt hie huru geornlice giemen, ðær ðær hie fleoð ðone unðeaw ðære gifernesse, ðætte of ðæm gode ne weorðe wyrse yfel akenned, ðætte, ðonne ðonne ðæt flæsc hlænað, ðæt mod ne beræse on ungeðyld, & ðonne sie unnyt ðætte ðæt flæsc sie oferswiðed, gif ðæt mod bið mid ðæm ierre oferswiðed. Oft eac, ðonne ðæt mod ðæs fæstendan bið mid ðy irre ofseten, ðonn[e] cymð sio blis seldhwanne, suelce hio sie cuma oððe elðeodig, forðæm ðæt mod bið mid ðy ierre gewemmed, & forðæm forliesð ðæt gód ðære forhæfdnesse,

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But we must consider, as often as we put our hand to our mouth for excessive greediness, that we renew and recall to mind the sin wherewith our oldest kinsman ruined us, and that we have departed so much the further from our later Kinsman who afterwards interceded for us, the oftener we fall into that vice. The abstinent, on the contrary, are to be admonished to be very careful, that, when they avoid the vice of gluttony, from that good a worse evil may not arise, lest, when the flesh becomes lean, the mind rush into impatience, so that the victory over the flesh is useless, if the mind is overcome by anger. Often also, when the mind of the abstinent man is oppressed with anger, joy comes seldom, as if it were a guest or stranger; because the mind is polluted with anger, and therefore loses the advantage of abstinence, because he

forðæmþe he hiene no ne beheold wiþ ða gastlican scylde. Be ðæm wæs swiðe ryhte gecweden ðurh ðone witgan: On eowrum fæstendagum biþ ongieten eower willa. And sona ðæræfter he cwæð: To gemotum & to gecidum & to iersunga & to fystgebeate ge fæstaþ. Willa belimpþ simle to blisse & ðæt fystgebeat to ierre. On idelnesse ðonne biþ se lichoma mid fæstenne geswenced, ðonne ðæt mod biþ forlæten & onstyred & todæled ungeðafenlice & unendebyrdlice on unðeawas. Ond ðeah hie sint to manianne ðæt hie no hiera fæsten ne gewanigen, ne eft ne wenen ðæt hit anlepe full healic mægen sie beforan ðæm dieglan Deman, ðylæs hie wenen ðæt hit anlepe micelre geearnunga mægen sie, & ðonne weorðen on hiera mode forðy to upahæfene. Be ðæm wæs gecweden ðurh Esaias ðone witgan: Ne geceas ic no ðis fæsten, ac ðyllic fæsten ic geceas: þrec ðæm hyngriendum ðinne hlaf, & ðone widfarendan & ðone wædlan læd on ðin hus. Be ðæm we magon geðencean hu lytelu sio forhæfdnes biþ gesewen, gif hio ne biþ mid oðrum godum weorcum geieced. Be ðæm cwæð Iohel se witga: Gehalgiaþ eower fæsten. Ðæt is ðonne ðæt mon his fæsten gehalgige, ðæt he hit geiece mid oðrum godum weorcum; ðonne mæg he eowian ðær Gode swiðe licwyrðe forhæfdnesse. Forðæm is to cyðonne ðæm fæstendum ðæt hie witen ðæt hie ðonne Gode swiðe licwyrðe forhæfdnesse brengaþ, ðonne hie ðearfendum monnum sellaþ hiora ondlifene ðone dæl þe hie him selfum ofteoþ. Ac us is swiðe geornlice to gehieranne hwæt Dryhten ðreatiende cwæð to Iudeum ðurh Sacharias ðone witgan; he cwæð: Eall ðæt ðæt ge fæston & weopon on ðæm fiftan & on ðæm siofoðan monðe

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did not refrain from the spiritual sin. Of which was very rightly said through the prophet: "By your fast-days is known your will." And soon after he said: "For meetings, and disputes, and anger, and fisticuffs ye fast." Good will always belongs to joy, and fisticuffs to anger. In vain therefore is the body afflicted with fasting, when the mind is let loose, and excited, and distracted improperly and unseasonably by vices. And yet they are to be admonished not to diminish their fasting, nor, again, to think that it alone is a very lofty virtue in the eyes of the unseen Judge, lest they think that it alone is a virtue of great merit, and so become too much puffed up in spirit. Of which was spoken through Isaiah the prophet: "I chose not this

forðæmðe he hine nó ne beheold wiþ ða gæstlican scylde. Be ðæm wæs suiðe ryh[te] gecueden ðurh ðone witgan: On eowrum fæstendagum biþ ongieten eower willa. & sona ðæræfter he cuæð: To gemotum & to gecidum & to iersunga & to fystgebeate ge fæstaþ. Willa belimpþ to blisse simle & ðæt fyst[gebeat] to irre. On iedelnesse ðonne biþ se lichoma mid fæstenne gesuenced, ðonne ðæt mod biþ forlæten & onstyred & todæled ungedafenlice & unendebyrdlice ón unðeawas. Ond ðeah hie sint to manianne ðæt hie nó hiera fæsten ne gewanigen, ne eft ne wenen ðæt hit anlipe full healic mægen sie beforan ðæm dieglan Deman, ðylæs hie wenen ðæt hit anlipe micellre geearnunge mægen sie, & ðonne weorðen on hiera mode [forðy] to úpahæfene. Be ðæm wæs gecueden ðurh Essaias ðone witgan: Ne geceas ic no ðis fæsten, ac ðyllic fæsten ic geceas: brec ðæm hyngriendum ðinne hlaf, & ðone widfarendan & ðone wædlan læd ón ðin hus. Be ðæm we magon geðencean hu lytelu sio forhæfdnes biþ gesewen, gif hio ne biþ mid oðrum goodum weorcum geiced. Be ðæm cuæð Iohel se witga: Gehalgiaþ eower fæsten. Ðæt is ðonne ðæt mon his fæsten gehalgige, ðæt he hit geice mid oðrum godum weorcum; ðonne mæg he eowian ðær Gode suiðe gelicweorðe forhæfdnesse. Forðæm is to cyðanne ðæm fæstendum ðæt hie wieten ðæt hie ðonne Gode suiðe licwyrðe forhæfdnesse briengaþ, ðonne hie ðearfendum monnum sellaþ hiera ondliefene ðone dæl ðe hi him selfum oftioþ. Ac us is suiðe geornlice to gehieranne hwæt Dryhten ðreatigende cuæð to Iudeum ðurh Sacharias ðone witgan; he cuæð: Eall ðæt ðæt ge fæstun & weopun on ðæm fiftan & on ðam siofoðan monðe

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fasting, but this is the fasting I chose: break thy bread for the hungry, and lead the wanderer and beggar into thine house." From which we can consider how lightly abstinence is estimated, if it is not increased with other virtues. Of which Joel the prophet spoke: "Hallow your fast." A man hallows his fast when he increases it with other good works; then he can show to God a very acceptable abstinence. Therefore the abstinent are to be told, that they bring to God a very worthy abstinence, when they give that portion of their substance to the poor of which they deprive themselves. But we must listen attentively to what the Lord said, rebuking the Jews through Zachariah the prophet; he said: "All your fasting and weeping in the

nu hundsiofontig wintra, ne fæste ge ðæs nauht me, and ðonne ge æton, ðonne æton ge eow selfum, & ðonne ge druncon, ðonne druncon ge eow selfum. Ne fæst se no Gode ac him selfum, se þe ðæt nyle ðearfum sellan ðæt he ðonne on mæle læfð, ac wile hit healdan eft to oðrum mæle, ðæt he eft mæge his wambe mid gefyllan. Ac swa he sceal etan ðætte hiene sio gewilnung ðære gifernesse of his modes fæstrædnes(se) ne gebrenge, ne eft sio ðræsting ðæs lichoman ðæt mod ne ascrence mid upahæfennesse. Gehieren ða oferetolan ða word ðe Crist of his agnum muðe cwæð, he cwæð: Behaldað eow ðæt iowre heortan ne sien gehefgode mid oferæte & druncennesse & on to manigfaldum ymbehogan ðisse worlde, ðylæs iow on ðæm weorcum gemete se reða & se egeslica dæg, se cymð ofer ealle eorðwaran unðinged, swæ swæ grin. Gehieren eac ða fæstendan hwæt he eft cwæð, he cwæð: Ne geunclænsað ðæt no ðone mon ðæt on his muð gæð, ac ðæt ðæt of his muðe gæð, ðæt hiene geclænsað. Gehieren ða oferetolan hwæt *sanctus* Paulus cwæð: Fulga nu se mete ðære wambe willan, & sio wamb ðæs metes, ðonne towierpð God ægðer. And eft he cwæð: Ne gewunige ge no to oferetolnesse & to oferdruncennesse. And eft he cwæð: Se ofermete ne befæst us næfre Gode. Gehieren eft ða fæstendan hwæt he to him cwæð, he cwæð þæt ðæm clænum wære eal clæne, & ðæm unclænum nære nauht clæne. Gehieren eft ða oferetolan hwæt he to him cwæð, he cwæð ðætte hiera womb wære hiora God, & hie dyden him hiora bismer to weorðscipe. Gehieren eac ða fæstendan hwæt he to him cwæð, he cwæð ðæt ðæm forhæbbendum hwilum gebyrede ðæt hie gewiten of hiera geleafan, & for-

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fifth and seventh months for now seventy years, was not for me; and when ye ate, ye ate for yourselves, and when ye drank, ye drank for yourselves." He fasts not for God, but for himself, who will not give the poor what he leaves of his meal, but wishes to keep it for another meal, to fill his belly with it afterwards. But he ought to eat so that the impulse of greediness may not move him from the consistency of his mind, nor, again, the mortification of his body deceive the mind with pride. Let the greedy hear the words which Christ spoke with his own mouth, saying: "Take care that your hearts be not oppressed with gluttony, and drunkenness, and too manifold cares of this world, lest in these works ye be overtaken by the fierce and terrible day, which shall come unawares on all the dwellers of earth, like a snare." Let the

nu hundsiofantig wintra, ne fæste ge ðæs nawuht me, & ðonne ge æton, ðon*ne* æte ge eow selfum, & ðon*ne* ge druncon, ðon*ne* dru(n)con ge eow selfum. Ne fæsð se no Gode ac him selfum, se ðe ðæt nyle ðearfum sellan ðæt he ðonne ón mæle læfð, ac wile hit healdan eft to oðrum mæle, ðæt he eft mæge his wambe [mid] gefyllan. Ac sua he sceal etan ðætte hine sio gewilnung ðære gifernesse of his modes fæsðrædnesse ne gebrienge, ne eft sio ðræsðing ðæs lichoman ðæt mod ne ascrence mid úpahæfenesse. Gehieren ða oferetolan ða word ðe Krist of his agnum muðe cuæð, he cuæð: Behealdað eow ðæt eowre heortan ne sín gehefegode mid oferæte & druncennesse & on to monigfaldum ymbehogan ðisse worulde, ðylæs eow ón ðæm weorcum gemete se reða & se egeslica dæg, se cymð ofer ealle eorðwaran ungeðinged, sua sua grín. Gehieren eac ða fæstendan hwæt he eft cuæð, he cuæð: Ne geúnclænsað ðæt nó ðone mon ðæt on his múð gæð, ac ðæt [ðæt] of his muðe gæð, ðæt hine geunclænsað. Gehieren ða oferetolan hwæt *sanctus* Paulus cuæð: Fulga nu se mete ðære wambe willan, & sio wamb ðæs metes, ðon*ne* towyrpð God ægðer. & eft he cuæð: Ne gew[u]nigen ge to oferetolnisse & to oferdruncennisse. & eft he cuæð: Se ofermete ne befæsð ús næbre Gode. Gehieren eft ða fæstendan hwæt he to him cuæð, he cuæð ðæt ðæm clænum wære eal clæne, & ðæm unclænum nære nan wuht clæne. Gehiren eft ða oferetolan hwæt he to him cuæð, he cuæð ðætte hira wamb wære hiera God, & hie dydon hiera bysmer him to wyrðscipe. Gehieren eac ða fæstendan hwæt he to him cuæð, he cuæð ðæt ðæm forhæbendum hwilum gebyrede ðæt hie gewieten of hiera geleafan, & for-

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abstinent hear what he said again; he said: "What goes into a man's mouth defiles him not, but what comes from his mouth, that defiles him." Let the greedy hear what St. Paul said: "If the meat follow the belly's will, and the belly the meat's, God will destroy them both." And again, he said: "Accustom yourselves not to gluttony and drunkenness." And again, he said: "Gluttony will never unite us to God." Again, let the abstinent hear what he said to them; he said that to the pure all is pure, and to the impure is nothing pure. Again, let the greedy hear what he said to them; he said that their belly was their god, and that they gloried in their disgrace. Let the abstinent also hear what he said to them; he said that it sometimes happened to the abstinent that they departed from their faith, and "forbid men

bioda& mannum &æt hie hiwien, & &a mettas þe God self gesceop to etonne geleaffullum monnum, &æm þe ongieta& so&fæstnesse, & Gode &ancia& mid godum weorcum his gifa. Gehieren &a oferetolan hwæt *sanctus* Paulus cwæ&, he cwæ& &æt hit wære god &æt mon foreode flæsc & win for bisene his bro&rum. Gehieren &a fæstendan hwæt he eft cwæ&, he cwæ& &æt ge moston drincan gewealden wines for eowres magan medtrymnesse. For&æm he &æt cwæ& &æt he wolde &æt &a ofer̀etolan geleornodon &æt hie to ungemetlice ne wilnoden flæscmetta, & eft &a fæstendan ne forsawen &a etendam, for&æmþe hie &ære Godes gife bruca& þe &a o&re forbera&.

XLIV. Dætte on o&re wisan sint to manianne &a þe hiora agnu &ing mildheortlice sella&, & on o&re &a þe &onne giet wilnia& o&erra monna gereafian.

On o&re wisan sint to manianne &a þe &onne hiera god mildheortlice sella&, on o&re wisan &a þe &onne git flita& æfter o&erra monna, & hie reafia&. To manianne sint &a þe hiora mildheortlice sella& &ætte hie ne a&inden on hiora mode to &on &æt hie hie ahebben ofer &a þe hie hiora sella&, ne hie selfe &y betran ne talien þe &a o&re, &eah þa o&re be him libben. Ac &a eor&lican hlafordas sint to &æm gesette &ætte hie &a endebyrdnesse & &a &enunga hiora hieredum gebrytnige, & hie gerecce, & &æt folc is to &æm gesett &æt hie scylen be hiora rædum libban. Đæm hlafordum is beboden &æt hie him don &æt

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marriage, and the meats which God himself made to be eaten by believers who understand the truth, and thank God for his gifts with good works." Let the gluttonous hear what St. Paul said; he said that it were good for a man to abstain from meat and wine, as an example to his brothers. Let the abstinent also hear what he said again; he said that "ye may drink wine moderately for the weakness of your stomachs." He said so, because he wished the greedy to learn not to desire flesh-meats immoderately, and, again, the abstinent not to despise the eaters, because they avail themselves of the gifts of God from which the others abstain.

beoda& monnum& &æt hie hiwien, & &a mettas &e God self gesceop to etanne geleaffullum& monnum, &æm &e ongieta& so&fæs&nisse, & Gode &oncia& mid goodum weorcum his giefa. Gehieren &a oferetolan hwæt *sanctus* Paulus cwæ&, he cuæ& &æt hit wære good &æt mon foreode flæsc & win for bisene his bro&rum. Gehiren &a fæstendan hwæt he eft cuæ&, he cuæ& &æt ge moston drincan gewealden wines for eowres magan mettrymnesse. For&æm he &æt cuæ& &æt he wolde &æt &a oferetolan geleornoden &æt hie to ungemetlice ne wilnoden flæscmetta, ond ef[t] &a fæstendan ne forsawen &a etendan, for&æm&e hie &ære Godes giefe bruca& &a &e o&re forbæra&.

XLIV. Dætte on o&re wisan sint to manianne &a &e hiora agnu &ing mildheortlicé sella&, & on o&re wisan &a &e &on*ne* giet wilniad o&erra monna gereafigan.

On o&re wisan sint to manianne &a &e hira gôd mildheortlice sella&, on o&re wisan &a &e &onne giet flieta& æfter o&er(r)a monna, & hie reafia&. To manienne sint &a &e hiera mildheortlice sella& &ætte hie ne a&inden on hiora mode to &æm &æt hi hi hæbben ofer &a &e hie hiora sella&, ne hie selfe &y beteran ne taligen &e &a o&re, &eah &a o&re be him libben. Ac &a eor&lican hlafordas sint to &æm gesette &æt hie &a endebyrdnesse & &a &egnunga hiora hieredum gebrytnige, & hie gerecce, & &æt folc is to &æm gesett &æt hie scylen be hira rædum libban. Đæm hlafordum is beboden &æt hie him doon &æt

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XLIV. That those who generously give away their own property are to be admonished in one way, in another those who still desire to rob others.

Those who generously give away their property are to be admonished in one way, in another those who still strive after that of others, and rob them. Those who generously give away their own are to be admonished not to be puffed up in spirit, so as to exalt themselves above those to whom they give their property, nor account themselves better than the others, although these live by them. Earthly masters are appointed to arrange the degrees and avocations of their households, and rule them, and the people are appointed to live by their decrees. The masters are commanded to do for them what is needful,

hiora ðearf sie, & ðæm ðegnum is beboden ðæt hie læten him ðæt to genyhte ðæt hie him sellen. And ðeah oft agyltaþ ða hlafordas, & ða men ðurhwuniaþ on Godes hyldo ða þe ryhtwise bioþ, & ða habbaþ his unhyldo þe hit him bryttian sceoldon, & ða bioþ butan ierre þe be hiora gifum libban sculon. Eac sint to manianne ða þe ðonne mildheortlice sellaþ ðæt hie ðonne habbaþ, ðæt hie ðonne ongieten ðæt hie sint gesętte ðæm hefencundan Gode to ðeningmonnum, to dælonne ðas lænan god. Forðæm hie hie sculon swa micle estelicor dælan swæ hie ongietaþ ðæt him lænre & unagenre biþ ðæt hie ðær dælaþ, forðæm hie magon ongietan ðæt hie bioþ to hiora ðenunga gesette Godes gife him to dælonne. Hwy sculon hi ðonne bion forðæm upahæfene & aðundene on hiora mode? Him wære ðonne micel ðearf ðæt hie leten Godes ege hie geeaðmedan. And eac him is micel ðearf ðæt hie geornlice geðencen ðæt hie to unweorðlice ne dælen ðæt him befæst biþ, ðylæs hie auht sellen ðæm þe hie nauwuht ne scoldon, oððe nauht ðæm þe hie hwæthwugu scoldon, oððe eft fela ðæm ðe hie lytel scoldon, oððe lytel ðæm þe hie micel scoldon, ðylæs hie unnytlice forweorpen ðæt ðæt hie sellen for hiora hrædhydignesse, oððe him eft hefiglice ofðynce ðæs þe hie sceal don, & hie scylen selfe bion biddende, & forðy weorðen geunrotsode, oððe hie eft her wilnigen ðara leana ðæs þe hie on ælmessan sellaþ, ðylæs sio gidsung ðæs lænan lofes adwæsce ðæt leoht ðære giofolnesse, oððe eft sio giofolnes sie gemenged wiþ unrotnesse, oððe he eft for ðæm giefum, þe him ðonne ðynceþ ðæt he swiðe wel atogen hæbbe, his mod swiður fægnige & blissige ðonne hit gemetlic oððe gedafenlic sie. Ac ðonne hie hit eall

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and the servants are commanded to content themselves with what is given to them. And yet the masters often sin, and the servants who are righteous continue in God's grace, and those incur his displeasure who ought to distribute it to them, and those are without anger who have to live by their gifts. They are also to be admonished who generously give away what they have, to understand that they are appointed stewards of the God of heaven, to distribute these transitory goods. They must so much the more graciously distribute them the more transitory and precarious they perceive that that is which they distribute, because they can understand that they are appointed to their ministration to distribute to them God's gifts. Why, then, shall they be on that account proud and inflated in their minds?

h[i]ra ðearf sie, & ðæm ðegnum is beboden ðæt hie him ðæt to genyhte don ðæt hie him sellen. & ðeah oft agyltaþ ða hlafordas, & ða menn wuniaþ on Godes hyldo ða ðe ryhtwise beoþ, & ða habbaþ his únhyldo ðe hit him bry[t]tian sceoldon, & ða beoþ butan ierre ðe be hiera giefu*m* libban sculon. Eac sint to manienne ða ðe ðonne mildheortlice sellaþ ðæt hie ðonne habbaþ, ðæt hie ðon*ne* angieten ðæt hie sint gesette ðæm hefencundan Gode to ðeningmannum, to dælanne ðas lænan gód. Forðæm hie hie sculon sua micle estelicor dælan sua hie ongietaþ ðæt him lænre & unagenre biþ ðæt hie ðær dælaþ, forðæm hie magon ongietan ðæt hi beoþ to hiera ðenunga gesette Godes giefe to dælanne. Hwy sculon hie ðonne beon forðæm upahæfene & aðundene on hira mode? Him wære ðonne micel ðearf ðæt hie leten Godes ege hie geeaðmedan. & eac him is micel ðearf ðæt hie geornlice geðencen ðæt hie to unweorðlice ne dælen ðæt him befæsð biþ, ðylæs hie awuht sellen ðæm ðe hie nanwuht ne sceoldon, oððe nan wuht ðæm ðe hie hwæthwugu sceoldon, oððe eft fela ðam ðe hie lytel sceoldon, oððe lytel ðæm ðe hie micel sceoldon, ðylæs hie unnytlice forweorpen ðæt ðæt hie sellen for hira hrædhydignesse, oððe him eft hefiglice ofðynce ðæs ðe hie sealdon, & [hi] scylen selfe beon biddende, & forðy weorðen geunrotsode, oððe hie eft her wilnigen ðara leana ðæs ðe hie on ælmessan sellaþ, ðylæs sio gidsung ðæs lænan lofes adwæsce ðæt leoht ðære giofolnesse, oððe eft sio giofolness sie gemenged wiþ unrotnesse, oððe [he] eft for ðæm giefu*m*, ðe him ðonne ðynceþ ðæt he suiðe wel atogen hæbbe, his mod suiður fægnige & blissige ðonne hit gemetlic oððe gedafenlic sie. Ac ðon*ne* h[i]e hit

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It were very necessary for them to let the fear of God humble them. It is also very necessary for them carefully to resolve not to distribute what is entrusted to them dishonourably, lest they give anything to those to whom they ought to give nothing, or nothing to those they ought to give something; or, again, much to those they ought to give little, or little to those they ought to give much, lest through their hastiness they uselessly throw away what they give, or afterwards bitterly repent having given it, and themselves have to ask, and therefore be disheartened; or afterwards desire to receive here the rewards of their charity, lest the desire of transitory praise quench the light of generosity; or, again, the generosity be mingled with sadness; or, again, because of the gifts which they think they have

ryhtlice gedæled hæbben, ðonne ne teon hie nanwuht ðæs lofes & ðæs ðances to him, ðylæs hie hit eall forleosen, ðonne hie hit gedæled hæbben, ne him selfum ne tellen to mægene hiora friodom; ac gehieren hwæt awriten is on ðæm ærendgewrite *sancte* Petres: Gif hwa ðenige, ðenige he swelce he hit of Godes mægene ðenige, næs of his selfes, ðylæs he to ungemetlice fægnige for his godum weorcum. Ac gehieren hwæt awriten is on Cristes bocum, hit is awriten: Ðonne ge eall hæbben gedon ðæt eow beboden is, ðonne cweðe ge ðæt ge sien unnytte ðeowas, forðæm ge ðæt an worhton ðæt ge niede scoldon. Ond eft, ðylæs ða rummodnessa sio unrotnes gewemme, gehieraþ ðone cwide þe *sanctus* Paulus cwæð to Corintheum, he cwæð ðætte ðone gladan giefan God lufode. Ond eft, ðylæs hie for ðæm dale ðæs fios wilnigen ðysses ænan lofes, gehieren hie ðone cwide þe on Cristes bocum awriten is, ðæt is ðæt sio winestre hond ne scyle witan hwæt sio swiðre dó. Ðæt is, ðonne ðonne he his ælmessan dælð, ðæt ðær ne sie wið gemenged nan gilp ðisses andweardan lifes, ne he ne scrife ðæs hlisan buton hu he ryhtost wyrce. Ne he ne gime hwelce hylde he mid ðære ælmessan gewrixle, ac gehiere hwæt awriten is on Cristes bocum, he cwæð: Ðonne ðu hæbbe gegearwod underngifl oððe æfengifl, ne laða ðærto no ðine friend, ne ðinne broður, ne ðine cuðan, ne ðine welegan neahgeburas, ðylæs hie ðe dón ðæt selfe. Ac ðonne ðu forme gierwe on ælmessan laða ðærto wædlan & wanhale & healte & blinde, ðonne bist ðu eadig, forðon hie nyton mid hwæm hie hit ðe forgielden. And ðætte mon ðonne ðurhteon mæge, ðæt he ðæt ne forielde, ac gehieren hwæt awriten is on Salomones bocum, hit is awriten ðæt mon

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expended well, their minds be glad and rejoice beyond measure or propriety. But when they have distributed it all rightly, they must not arrogate to themselves any of the praise and gratitude, lest they lose it all when they have distributed it, or account their liberality a virtue; but let them hear what is written in St. Peter's letter: "If any one minister, let him minister as if he ministered by the power of God, not by his own, lest he rejoice overmuch at his good works." And let them hear what is written in Christ's books; it is written: "When ye have done all that ye are told, then say that ye are useless servants, because ye have only done what ye were obliged to do." And again, lest discontent pollute generosity, hear St. Paul's saying to the Corinthians; he said that God loved the cheerful giver. And again,

eall ryhtlice gedæled hæbbe, ðonne ne teon hie nanwuht ðæs lofes & ðæs ðonces to him, ðylæs hie hit eal forleosen, ðonne hie hit gedæled hæbben, ne him selfum ne te(l)len to mægene hiora freodom; ac gehieren hwæt awriten is on ðæm ærendgewrite *sancte* Petres: Gif hwa ðenige, ðenige he suelce he hit of Godes mægene ðenige, næs of his selfes, ðylæs he to ungemetlice fægenige for his godum weorcum. Ac gehieren hwæt awriten is on Kristes bocum, hit is awriten: Ðonne ge eall hæbben gedoon ðæt eow beboden is, ðonne cueðe ge ðæt ge sien unnytte ðeowas, forðæm ge ðæt an worhton ðæt ge niede scoldon. & eft, ðylæs ða rúmmodnessa sio unrotnes gewemme, gehieraþ ðone cuide ðe *sanctus* Paulus cuæð to Corinctheum, he cuæð ðætte ðone gladan giefan God lufode. & eft, ðylæs hie for ðæm gedale ðæs feos wilnigen ðisses lænan lifes, gehieren hie ðone cwide ðe on Cristes bocum awriten is, ðæt is ðæt sio winestre hand ne scyle witan hwæt sio suiðre dó. Ðæt is, ðonne ðonne he his ælmessan dælð, ðæt ðær ne sie wiþ gemenged nan gielp ðisses andweardan lifes, ne he ne scrife ðæs hlisan buton hu he ryhtosð wyrce. Ne he ne gieme hwelce hylde he mid ðære ælmessan gewriexle, ac gehiren hwæt awriten is on Cristes bocum, he cuæð: Ðonne ðu hæbbe gegearwod underngiefl oððe æfengiefl, ne laða ðu no ðærto ðine friend, ne ðine broðor, ne ðine cuðan, ne ðine welegan neahgeburas, ðylæs hie ðe dón ðæt selfe. Ac ðonne ðu feorme gierwe on ælmessan laða ðærto wædlan & wanhale & healte & blinde, ðonne bis ðu eadig, forðæm hie nyton mid hwam hie hit ðe forgielden. & ðætte mon ðonne ðurhteon mæge, ðæt he ðæt ne forilde, ac gehieren hwæt awriten is on Salamonnes bocum, hit is awrieten ðæt

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lest for the distribution of property they desire this transitory life, let them hear the words written in the books of Christ, which are, that the left hand is not to know what the right does. That is, when a man gives alms, that no boasting of this present life is to be mingled therewith, nor is he to care for any fame except that of doing what is best. Nor is he to care what favour he gain by his alms, but hear what is written in the books of Christ; he said: "When thou hast prepared a dinner or supper, invite not thy friends or brothers, nor thine acquaintances or wealthy neighbours, lest they do the same by thee. But when thou hast prepared a feast, charitably invite thereto the poor and sick and halt and blind; then thou shalt be blessed, for they know not how to recompense thee." And what a man can accomplish, he is not to

ne scyle cweðan to his frind: Ga, &. cum to morgen, ðonne selle ic ðe hwæthwugu, gif he hit him ðonne sellan mæge. And eft, ðylæs mon unnytlice mierre ðæt ðæt he hebbe, gehieren men ðisne cwide: Hald ðine ælmessan, ðylæs ðu hie forweorpe. And eft ða þe to lytel sellaþ ðæm þe micles ðorfton, sculon gehieran *sancte* Paules cwide, he cwæð: Se þe lytel sæwð he lytel ripeð. And ðeah ne selle mon to fela ðæm þe lytles ðyrfe, ðylæs hwa him self weorðe to wædlan, & him ðonne gehreowe sio ælmesse. Be ðæm cwæð *sanctus* Paulus: Ne bio ge oðrum monnum swæ giofole ðæt hit weorðe eow selfum to geswince, ac ofer ðæt þe ge selfe genog hæbben, sellaþ ðæt ðearfum, & mid ðy gebetaþ hiora wædle, ðætte swæ ilce swæ hie bioð her gefylde mid ure genyhtsunnesse, we beon eac mid hiora genyhtsumnesse. Ðæt is ðonne hiora genyhtsumnes Godes milts, ða geearnaþ se se on his gaste biþ wædla. Ac ðonne ðæs sellandan mod ne cann ða wædelnesse geðolian, ðonne him micles oftogen biþ ðæs þe he habban wolde; ðonne oncann he hiene selfne for ðære hrædhydignesse þe he ær to fela sealde. Forðy man sceal ær geðencean, ær he hwæt selle, ðæt he hit eft forberan mæge butan hreowe, ðylæs he forleose ða lean ðæs þe he ær sealde, & ðæt mod eac weorðe wiers forloren ðurh ða gnornunga. Gehieren eac ða þe nanwuht ne sellaþ ðæm þe hie lytles hwæthwugu sceoldon, hwæt to him gecweden is on ðæm godspelle, hit is gecweden: Sele ælcum ðara þe ðe bidde. Eft gehieren ða ða þe hwæthwugu sellaþ ðæm þe hie nane wuht ne scoldon hwæt to him gecweden is on Salomonnes bocum, hit is gecweden: Sele ðin god, & na ðeah ðæm synfullum. Do wel ðæm eaðmodum & ðæm arleasum noht. And eft

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delay: hear what is written in the books of Solomon; it is written, that we are not to say to our friend: "Go, and come to-morrow, then I will give thee something," if we can give it him then. And again, lest men uselessly waste their possessions, let them hear these words: "Keep thine alms, lest thou throw them away." And again, let those who give too little to those who need much, hear St. Paul's words; he said: "He who sows little, will reap little." And yet we must not give too much to those who need little, lest we ourselves become poor, and repent of our alms. Of which St. Paul spoke: "Be not so liberal with others as to make it a hardship for yourselves, but of your superfluity give to the poor, and thus ameliorate their poverty, so that as they are here filled with our plenty, we may also be so with theirs." Their plenty is

mon ne scyle cweðan to his friend: Ga, & cum to morgenne, ðonne selle ic ðe hwæthwugu, gif he hit him ðon*ne* sellan mæge. Ond eft, ðylæs mon unnytlice mierre ðæt ðæt he hæbbe, gehieren menn ðisne cwide: Heald ðine ælmessan, ðylæs ðu hie forweorpe. & eft ða ðe to lytel sellað ðæm ðe micles ðorfton, sculon gehieran *sancte* Paules cuide, he cuæð: Se ðe lytel sæwð he lytel ripð. & ðeah ne selle mon to fela ðæm ðe lytles ðyrfe, ðylæs hwa him self weorðe to wædlan, & him ðonne gehreowe sio ælmesse. Be ðam cwæð *sanctus* Paulus: Ne beo ge oðrum monnu*m* sua gifole ðæt hit weorðe eow selfum to gesuince, ac ofer ðæt ðe ge selfe genog hæbben, sellað ðæt ðearfum, & mid ðy hiera wædle gebetað, ðætte sua ielce sua hie beoð her gefyllede mid ure genyhtsumnesse, we beon eac mid hiera genyhtsumnesse. Ðæt is ðon*ne* hiera genihtsumnes Godes milts, ða gearnaðe se on his gæste bið wædla. Ac ðonne ðæs sellendan mód ne cann ða wædelnesse geðolian, ðonne him micles oftogen bið ðæs ðe he habban wolde; ðonne oncann he hiene selfne for ðære hrædhydignesse ðe he ær to fela sealde. Forðy mon scel ær geðencean, ær he hwæt selle, ðæt he hit eft forberan mæge butan hreowe, ðylæs he forleose ða lean ðæs ðe he ær sealde, & ðæt mód eac weorðe wirs forloren ðurh ða gnornunga. Gehieren eac ða nanwuht ne sellað ðæm ðe hie lytles hwæthwugu scoldon, hwæt to him gecweden is on ðæm godspelle, hit is gecweden: Sele ælcum ðara ðe ðe bidde. Eft gehieren [ða] ða ðe hwæthwugu sellað ðæm ðe hie nane wuht ne scoldon, hwæt to him gecueden is on Salomonnes bocum, hit is gecueden: Sele ðin good, & na ðeah ðam synnfullum. Doo wel ðæm eaðmodum, & ðam arleasum nanwuht. Ond

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God's mercy, which he earns who is poor in spirit. But the mind of the giver knows not how to endure poverty, when he is deprived of much that he would have; then he reproaches himself with the hastiness with which he formerly gave too much. Therefore he must consider, before he gives away anything, whether he can afterwards forego it without regret, lest he lose the reward of his former generosity, and the spirit be still more lost through his murmuring. Let those also hear, who give nothing to those to whom they ought to give a little, what is said to them in the Gospel; it is said: "Give to all who ask thee." Again, let those who give something to those they ought to give nothing to, hear what is said to them in Solomon's books; it is said: "Give away thy goods, yet not to the sinful. Do good to the humble,

hit is gecweden on Tobius bocum: Sete ðin win, & lege ðinne hlaf ofer ryhtwisra monna byrgenne, & ne et his nauht, ne ne drinc mid ðæm synfullum. Se ðonne itt & drincð mid ðæm synnfullum, & him selð his hlaf & his win, se ðæm unrihtwisum fultemað, & hiene arað, forðæmþe he unrihtwis bið. Swæ eac manige welige menn on ðys middangearde lætað cwelan hungre Cristes ðearfan, & fedað yfle gliimen mid oferwiste, & bioð ðæm to ungemetlice cystige. Ða ðonne þe hiora hlaf sellað ðæm synnfullum þe ðearfende beoð, nalles no forðæmþe hie synfulle bioð, ac forðæmþe hie men bioð, & ðearfende bioð, ne selð se no synnfullum his hlaf, ac ryhtwisum, gif he on him ne lufað his yfel, ac his gecynd, ðæt is ðæt he bið man swæ same swæ he. Eac sint to manianne ða þe nu hiora mildheortlice sellað, ðæt hie geornlice giemen ðæt hie eft ða synne ne gefremmen þe hie nu mid hiora ælmessan aliesað, ðylæs hie eft scylen dón ðæt selfe. Ne fortruwige he hiene æt ðære ciepinge, ne wene he no ðæt Godes ryhtwisnes sie to ceape, swelce he hie mæge mid his penengum gebycggean, & dón siððan swelc yfel swelce hie willen butan ælcere oðerre wrace, ða hwile þe hie penengas hæbben mid to gieldanne. Mare is ðæt mod ðonne se mete, & se lichoma ðonne ðæt hrægl. Ac ðonne hwa ægðer ge mete ge hrægl ðearfendum rumedlice selð, & his mod & his lichoman mid unryhtwisnesse besmit, ðonne selð he Gode ða læstan ryhtwisnesse, & oftihð him ðære mæstan, ðonne he syngað on his mode & on his mægene, & selð ðeah his ælmessan: selð Gode his ælhta, & hiene selfne diofle. Ongean ðæt sint to manianne ða þe ðonne giet wilniað oðre men to reafianne, ðæt hie geornlice gehieren ðone cwide

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but not to the impious." And again, it is said in the books of Tobias: "Place thy wine and lay thy bread on the tombs of the righteous, and eat and drink none of it with the sinful." He eats and drinks with the sinful, and gives them his bread and wine, who aids and honours the unrighteous man, because he is unrighteous. So also, many rich men in this world let Christ's poor die of hunger, and support vile mountebanks in luxury, and are immoderately generous to them. Those who give their bread to the sinful who are poor, not at all because they are sinful, but because they are men and poor, do not give their bread to sinners but to righteous men, if they do not love in them their evil, but their nature, that is, their being men as well as themselves. Those who now give away their own generously, are also to be admo-

eft hit is gecweden on Tobius bocum: Sete ðin wîn, & lege ðinne hlâf ofer ryhtwisra monna byrgenne, & ne et his nanwuht, ne ne drinc mid ðæm synfullum. Se ðon*ne* itt & drincð mid ðæm synfullum, & him selð his hlâf & his wîn, se ðæm unryhtwisan fultumað, & hine arað, forðæmðe he unryhtwis bið. Sua eac monige welige menn on ðys middangearde lætað cuelan hungre Cristes ðearfan, & fedað yfle gliigmenn mid oferwiste, & beoð to ungemetlice kystige. Ða ðonne ðe hira hlâf sellað ðæm synfullum ðe ðearfende beoð, nalles nó forðæmðe hie synnfulle beoð, ac forðæmðe hie menn beoð, & ðearfende beoð, ne selð se nó synfullum his hlâf, ac ryhtwisum, gif he on him ne lufað his yfel, ac his gecynd, ðæt is ðæt he bið man swa same sua he. Eac sint to manianne ða ðe nú hiera mildheortlice sellað, ðæt hie geornlice giemen ðæt hie eft ða synne ne gefremmen ðe hie nu mid hira ælmessan aliesað, ðylæs hie eft scilen dón ðæt selfe. Ne fortruwige he hiene æt ðære cipinge, ne wene he no ðæt Godes ryhtwisnes sie to ceape, swelce he hie mæge mid his peningum gebygegean, & don siððan suelc yfel suelce hie willen butan ælcre oðerre wrace, ða hwile ðe h[i]e peningas hæbben mid to gieldanne. Mare is ðæt mód ðonne se mete, & se lichoma ðon*ne* ðæt hrægl. Ac ðonne hwa æghðer ge mete ge hrægl ðearfendum rumodlice selð, & his mód & his lichoman mid únryh(t)wisnesse besmit, ðonne selð he Gode ða læsðan ryhtwisnesse, & oftieht him ðære mæstan, ðon*ne* he syngað on his mode & on his mægene, & selð ðeah his ælmessan: selð Gode his æhta, & hine selfne diobule. Ongean ðæt sint to manigenne ða ðe ðonne giet wilniað oðre menn to reafigeanne, ðæt hie geornlice gehieren ðone

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nished to be very careful not to commit the sin again which they now atone for with their alms, lest they afterwards have to do the same. Let them not be too confident of their bargain, nor think that God's righteousness is for sale, as if they could buy it with their money, and afterwards sin as much as they like with impunity, as long as they have money to buy themselves off with. "The spirit is more than meat, and the body than raiment." When any one liberally gives both meat and clothing to the poor, and pollutes his mind and body with unrighteousness, he gives to God the least righteousness, and withholds from him the greatest, when he sins in his mind and virtue, and yet gives his alms: he gives his possessions to God, and himself to the devil. On the other hand, those who still desire to rob others are to be admo-

þe gesæd is on ðæm godspelle, ðæt Dryhten cweðan wille, ðonne he cymð to ðæm dome, he cwið: Me hyngrede, & ge me nauht ne saldon etan. Me ðyrste, & ge me ne saldon drincan. Ic wæs cuma, & ge me noldon onfón. Ic wæs nacod, & ge me noldon bewrion. Ic wæs untrum & on carcærne, & ge miu noldon fandian. Ðæm monnum is gehaten ðæt he wille cweðan to him: Gewitað from me, awiergede, on ece fyr, ðæt wæs gegearwod diofle & his englum. Ne scirð he no hwæðer hie reafoden, oððe hwelc oðer yfel fremeden, & swæðeah cwið ðæt hie scylen bion gehæfte on ecium fyre. Be ðæm we magon geðencan hu micles wites ða bioð wierðe þe oðre menn reafiað, nu ða swæ micel wite habbað þe hiora agen ungesceadwislice healdað. Nu ða swæ micel wite habbað ðe hiora agen nyllað sellan, geðenceað ðonne hwelces wites ge wenen ðæm þe oðre men reafiað. Hwæt wene ge ðæt [hwæt] sio ðurhtogene unryhtwisnes geearnige, nu sio unðurhtogene arfæstnes swæ micel wite geearnað? Gehieren ða reaferas, ða þe higiað wið ðæs ðæt hie willað oðre men bereafian, hwæt be him gecweden is, hit is gecweden: Wa ðæm þe ealneg gadraðð on hiene selfne ðæt hefige fenn, & gemanigfaldað ðætte his ne bið. Ðæt is ðonne ðæt mon gadrige ðæt ðicce fenn on hiene, & hiene mid ðy gehefegige, ðæt se gidsere him on geheapige ða byrðenne eorðlicra æhta mid unryhte, & his weorðig & his land mid unryhte ryme. Ac hie scoldon gehieran ðone cwide þe be him gecweden is in Essaies bocum, hit is gecweden: Wa eow þe gadriað hus to huse, & spannað ðone æcer to ðæm oðrum oð ðæs londes mearce, swelce ge ane willen gebugean ealle ðas eorðan. Swelce he openlice cwæde: Hu feorr

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nished to listen attentively to the speech which it is said in the Gospel the Lord will say when he comes to judgment; he will say: "I hungered, and ye gave me not anything to eat. I thirsted, and ye gave me not to drink. I was a stranger, and ye would not receive me. I was naked, and ye would not clothe me. I was sick and in prison, and ye would not visit me." It is promised to these men that he will say: "Depart from me, ye accursed, into eternal fire, which is prepared for the devil and his angels." He does not say whether they robbed, or did any other evil, and yet says that they are to be held in eternal fire. From which we can understand of how great punishment those are worthy who rob others, since those are punished so severely who unwisely retain their own. Since those are punished

cuide ðe gesæd is on ðæm godspelle, ðæt Dryhten cueðan wille, ðonne he cymð to ðæm dome, he cuið: Me hyngrede, & ge me nawuht ne sealdun etan. Me ðyrste, & ge me ne sealdon drincan. Ic wæs cuma, & ge me noldon onfón. Ic wæs nacod, & ge me noldon bewreon. Ic wæs untrum & on cearcerne, & ge min noldon fandian. Ðæm monnum is gehaten ðæt he wille cueðan: Gewitað from me, awiergde, on ece fyr, ðæt wæs gegearwod diofle & his englum. Ne scirð he no hwæðer hie reafoden, oððe hwelc oðer yfel fremeden, & swaðeah cwið ðæt hie scylen bion gehæfte on ecum fyre. Be ðæm we magon geðencean hu micles wites ða beoð weorðe ðe oðre menn reafiað, nu ða sua micel wite habbað ðe hiora agen ungesceadwislice healdað. Nu ða sua micel wite habbað ðe hira agen nyllað sellan, geðenceað ðonne hwelces wites ge wenen ðæm ðe oðre men reafiað.* Hwæt wene ge hwæt sio ðurhtogene unryhtwisnes geearnige, nu sio unðurtogene arfæsðnes swa micel wite geearnað? Gehieren ða re[a]feras, ða ðe higiað wið ðæs ðæt hie willað oðre menn bereafian, hwæt be him gecweden is, hit is gecweden: Wa ðæm ðe ealnig gaderað an hine selfne ðæt hefige fenn, & gemonigfaldað ðæte his ne bið. Ðæt is ðonne ðæt mon gadrige ðæt ðicke fenn on hine, & hine mid ðy gehefegige, ðæt se gitsere him on geheapige ða byrðenne eorðlicra æhta mid unryhte, & his worðig & his land mid unryhte ryme. Ac hi scoldon gehiran ðon[e] cwide ðe bi him gecweden is in Essaies bocum, hit is gecweden: Wa eow ðe gadriað hus to huse, & spannað ðone æcer to ðæm oðrum oð ðæs landes mearce, swelce ge ane willen gebugean ealle ðás eorðan. Swelce he openli[ce] cwæde: Hu feor

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so severely who will not give away their own, consider what punishments are to be expected for those who rob others. What do ye think that unrighteousness carried out deserves, when neglected piety deserves so great punishment? Let the rapacious, who are always striving to rob others, hear what is said of them; it is said: "Woe to him who always gathers on himself the heavy mud, and increases what is not his." Gathering on oneself the thick mud, and loading oneself therewith, is when the avaricious man heaps on himself wrongfully the burden of earthly possessions, and wrongfully enlarges his yard and lands. But they should hear the words spoken about them in the books of Isaiah; it is said: "Woe to you who gather house to house, and join one field to another to the boundary of the land, as if ye

wolde ge nu ryman eower land? Wolde ge nu ðæt ge næfden nanne gemacan on ðys gemænan middangearde? Đu cwist nu ðæt ðu wille geswican ðonne, ær þe ðu genoh hæbbe. Hwanne bið ðæt, ðæt ðe swæ ðynce, oððe hwonne bið ðæt, ðæt ðu nyte hwiðer ðu maran wilnige? Á ðu fintst wið hwone ðu meaht flitan. Ac gehiere ge feohgidseras hwæt be eow gecweden is on Salomonnes bocum, hit is gecweden: Ne wierð se gidsere næfre full fios, & se þe worldwelan lufað ungesceadwislice, ne cymð him of ðæm nan wæstm. Ac him meahte cuman, gif he hie to swiðe ne lufode, & he hie wel wolde dælan. Ac forðæmþe he hie her lufað & hilt, he hie eac her forlæt butan ælcum wæstme & ælcum edleane. Ac ða ðe wilniað ðæt hie her bion gefylde mid eallum welum & mid ðæm willan bioð onælde, hie sculon gehieran ðone cwide þe be him gecweden is on Salomonnes bocum, hit is gecweden: Se þe æfter ðæm higað ðæt he eadig sie in ðisse worlde, ne bið he unsceaðfull, ac ða hwile þe he girnð ðæt he his welan iece, he agiemeleasað & forgit ðæt he forbuge his synna. Swæ swæ fleogende fugol, ðonne he gifre bið, he gesihð ðæt æs on eorðan, & ðonne for ðæm luste ðæs metes he forgitt ðæt grin ðæt he mid awierged wierð; swæ bið ðæm gidsere. He gesihð ðone welan þe he wilnað, & he ne geliefð ðæs grines þe he mid gebroden wyrð, ærðon he hit gefrede. Ac ða þe wilniað ðisses middangeardes gestreona, & nyllað witan ðone demm þe him æfter cuman sceal, hie sculon gehieran ðone cwide þe be him gecweden is on Salomonnes bocum, hit is gecweden: Đæt ierfe ðæt ge ærest æfter higiað, æt siðestan hit bið bedæled ælcre bledsunge. On ðys andweardan life we onginnað ærest

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wished to dwell alone in all this earth." As if he had openly said: "How far will ye now extend your lands? Would ye now have no companion on this common earth? Thou sayest now, that thou wilt cease, before thou hast enough. When will it seem to thee so? or when will it be that thou wilt not know whether thou desirest more? But thou wilt always find some one to strive against." Hear, ye avaricious, what is said of you in Solomon's books; it is said: "The avaricious man is never full of money, and he who foolishly loves worldly riches never reaps any advantage from them." But he might, if he did not love them overmuch, and would distribute them well. But since he loves and keeps them here, he shall also leave them here without any advantage or reward. But those who desire to be filled

wolde ge nú ryman eower land? Wolde ge nu ðæt ge næfden nanne gemacan on ðys gemænan middangearde? Đu cuist nu ðæt wille geswican ðon, ær ðe ðu genoh hæbbe. Hwonne biþ ðæt, ðæt ðe swa ðynce, oþðe hwonne biþ ðæt, ðæt ðu nyte hwæðer ðu maran wil-
5 nige? Ac ðu findst wiþ hwone ðu meaht flitan. Ac gehiere ge feohgietseras hwæt be eow gecweden is on Salomonnes bocum, hit is gecweden: Ne wyrð se gitsere næfre full fcos, & se ðe woruldwelan lufaþ ungesceadwislice, ne cymð him of ðæm nan wæstm. [Ac him mealite cuman, gif he [hi] to swiðe ne lufode, & he hi wel wolde
10 dælan.] Ac forðæmðe he hi her lufaþ & hielt, he hi eac her forlæt butan ælcum wæstme & ælcum edleane. Ac ða ðe wilniaþ ðæt hi her beon gefylde mid eallum welum & mid ðæm willan beoð onælede, hie sculon gehieran ðone cwide ðe be him gecweden is on Salomonnes bocum, hit is gecweden: Se ðe æfter ðæm higaþ ðæt he eadig sie on
15 ðisse worulde, ne biþ he unsceaþful, ac ða hwile ðe he giernð ðæt he his we[o]lan iece, he agiemeleasaþ & forgiet ðæt he forbuge his synna. Swa swa fleogende fugel, ðonne he gifre biþ, he gesihð ðæt æs on eorðan, & ðonne for ðæm luste ðæs metes he forgiet ðæt grin ðæt he mid awierged wirð; swa biþ ðæm gitsere. He gesihð ðone welan ðe
20 he wilnaþ, & he ne geliefð ðæs grines ðe he mid gebrogden wyrð, ærðon he hit gefrede. Ac ða ðe wilniaþ ðisses middangeardes gestreona, & nyllaþ wietan ðone demm ðe him æfter cuman sceal, hie sculon gehieran ðon(e) cwide ðe bi him gecweden is on Salomonnes bocum, hit is gecweden: Đæt ierfe ðæt ge ærest æfter hiegiaþ, æt siðesðan hit biþ
25 bedæled ælcre bledsunge. On ðys andweardan life we onginnaþ æresð

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here with all riches, and are inflamed with that desire, shall hear the words which are spoken about themselves in the books of Solomon; it is said: "He who aspires to be prosperous in this world, will not be innocent, but while he desires to increase his wealth, he neglects and forgets to avoid sins." As a flying bird, when it is hungry, sees the bait on the earth, and from its desire of the meat, forgets the snare with which it is strangled; so it is with the avaricious man. He sees the riches he desires, and does not believe in the deceitful snare until he experiences it. Those who desire the possessions of this world, and ignore the mischief that follows, must hear what is said of them in the books of Solomon; it is said: "The inheritance that ye first aspire to, will at the end be deprived of every blessing." In this

libban to ðæm ðæt we æt ytmestan onfon sumne dæl bledsunga. Se ðonne þe wilnaþ ðæt he wolde on ðæm anginne his lifes woruldspedig weorðan mid unryhte, se hiene wile selfne bedælan ðære bledsunge & ðæs welan on ðæm ytmestan dæge. Ac ðonne hie wilniaþ ðurh ða nauhtgidsunga ðæt hie hiora worldspeda geicen, ðonne weorðaþ hie bedælde ðæs ecean eðles ures Fæder. Ac ða þe wilniaþ fela to begietonne, & eac ða þe magon begietan eall ðæt hie wilniaþ, gehieren hwæt Crist self cwæð, he cwæð: Hwæt forstent ænegum men, ðeah he gemangige ðæt he ealne ðisne middangeard age, gif he his saule forspildeð? Swelce sio Soðfæstnes openlice sæde: Hwelc fremu biþ men ðæt hie gestriene, eall ðæt him ymbutan sie, gif he forliest ðæt him oninnan biþ, swelce he eall gegaderige ðætte his ne sie, & forspilde hiene selfne? Ac mon mæg ðy hraðor ðara reafera gidsunge gestillan, gif se lareow him gereceð hu fleonde ðis andwearde lif is, & hie gemyndgaþ ðara welegra þe longe strindon, & lytle hwile brucon; hu hrædlice se færlica deaþ hie on lytelre hwile bereafode ðæs þe hie on longre hwile mid unryhte striendon. Ðeah hie hit hrædlice ætsomne ne gestriendon, hie hit ðeah swiðe hrædlice ætsomne forluron, & his nauht mid him ne læddon buton ða synne ðara yfelena weorca hie brohton to Godes dome. Ac hit mæg eaðe gesælan, gif we him swelc sæcgeaþ, ðæt hie eac mid us ða oðre tælen, & hie ðonne eft hiora selfra gescamige, ðonne hie gemunaþ ðæt hie ðæt ilce doð ðæt hie on ðæm oðrum tældon.

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present life, we begin at first to live in order to receive some portion of blessing at the end. He, therefore, who desires to become rich at the beginning of his life by unfair means, will deprive himself of blessing and riches at the last day. When they desire through their wicked avarice ever to increase their worldly riches, they will be deprived of the eternal country of our Father. Those who wish to acquire much, and also those who can acquire all they desire, may hear what Christ himself said; he said: "What profits it any man to buy up the whole of this world, if he destroy his soul?" As if Truth had openly said: "What benefits it a man to acquire all that is without him, if he lose what is within him, as if he gathered all that is not his,

libban to ðæm ðæt we æt ytemestan onfón sumne dæl bledsunge. Se ðonne ðe wilnaþ ðæt wolde on ðæm angienne his lifes woroldspedig weorðan mid unryhte, se hine wile selfne bedælan ðære bledsunge & ðæs we[o]lan on ðæm ytemestan dæge. Ac ðonne h[i]e wilniaþ ðurh ða nawhtgitsunga ðæt hie hira woruldspeda ie icenn, ðonne weorðaþ hie bedælede ðæs ecean eðles ures Fæder. Ac ða ðe wilniaþ fe[o]la to begietanne, & eac ða ðe magon begietan eall ðæt hie wilniaþ, gehieren hwæt Krist self cuæð, he cwæð: Hwæt forstent ænigum menn ðæt, ðeah he mangige ðæt he ealne ðisne middangeard age, gif he his saule forspildt? Swelce sio Soðfæsðnes openlice cwæde: Hwelc fremu bið menn ðæt he gestriene eal ðæt him ymbutan sie, gif he forlieseð ðæt him oninnan bið, swelce he eall gegadrige ðætte his ne sie, & forspilde hine selfne? Ac mon mæg ðy hraðor ðara reafera gitsunga gestillan, gif se lareow him gerecð hu fleonde ðis andwearde lif is, & h[i]e gemy(n)dgaþ ðara weligera ðe lange striendon, & lytle hwile brucon; hu [h]rædlice se færlica deað he on lytelre hwile bereafode ðæs ðe hi on langre hwile mid unryhte strindon. Ðeah hie hit hrædlice ætsomne ne gestriendon, hie hit ðeah swiðe hrædlice ætsomne forluron, & his nawht mid him ne læddon buton ða synne ðara yfelena weorca hie brohton to Godes dome. Ac hit mæg eaðe gesælan, gif we him swelc secgaþ, ðæt hie eac mid ús ða oðre tælen, & hie ðonne eft hira selfra gescamige, ðonne hie gemunaþ ðæt hie ðæt ilce dóð ðæt hie on ðæm oðrum tældon.

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and destroyed himself?" But it is more easy to quiet the greed of the rapacious, if the teacher tell them how fleeting this present life is, and remind them of the rich men who were long of acquiring what they enjoyed for a short time, how quickly unexpected death in a short time deprived them of what they for a long while had been wrongfully acquiring. Although they did not soon accumulate it, yet they very quickly lost it all at once, and took away none of it with them, except the sin of the evil works which they brought to God's judgment. It can easily happen that, if we tell them such things, they will also join us in blaming the others, and afterwards be ashamed of themselves, remembering that they do the same that they blamed in the others.

XLV. Đætte on oðre wisan sint to manianne ða þe nohwæðer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan; on oðre wisan ða þe willað sellan ðæt hie gestrienað, & ðeah nyllað geswican ðæt hie oðre men ne reafien.

On oðre wisan sint to manianne ða þe nauðer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan; on oðre ða þe hiora agen willað sellan, & ðeah ne magon forlætan ðæt hie oðre men ne reafien. Ac ða ðonne þe hiora agen nyllað sellan, ne eac oðerra monna ne gidsiað, hie sint to manianne ðæt hie geornlice geðencen ðæt ðios eorðe, þe him ðæt gestreon of com, eallum monnum is to gemanan geseald, & forðæm eallum mannum bringð gemænne foster. Hwæt se ðonne unryhtlice talað, se þe talað ðæt he sie unscyldig, gif he ða god, þe us God to gemanan sealde, him synderlice agnað. Ac ðonne hie nyllað sellan ðæt ðæt hie underfengon, ðonne mæstað hie hie selfe on hiora niehstena cwale, forðæm he nealice swæ fela ðearfena ofsleað swæ hie ieðlice mid hiora ælmessan gehelpan meahton, gif hie woldon. Forðæm, ðonne ðonne we ðæm ðearfum hiora niedðearfe sellað, hiora agen we him sellað, nealles ure; & ryhtlicor we magon cweðan ðæt we him gielden scylde ðonne we him mildheortnesse don. Forðæm sio Soðfæstnes, ðæt is Crist, ða ða he lærde ðæt mon ælmessan wærlice sellan sceolde, ða cwæð he: Giemað ðæt ge eowre ryhtwisnesse ne dón beforan mannum. To ðæm cwide belimpeð eac ðæs psalmscopes song þe he sang, ða he cwæð: Se todælð his god, & selð

XLV. That those who neither desire the property of others, nor care to give away their own, are to be admonished in one way; in another those who desire to give away what they acquire, and yet will not cease robbing others.

In one way are to be admonished those who neither desire the property of others, nor care to give away their own; in another those who wish to give away their own, and yet cannot give up robbing others. Those who will not give away their own, and do not desire that of others, are to be admonished to consider carefully that this earth, whence their gain came, is given to all men to be held in common, and therefore produces for all men common nourishment. He argues,

XLV. Đætte on oðre wisan sint to monianne ða ðe nohwæðer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan; on oðre wisan ða ðe willað sellan ðæt hi gestrinað, & ðeah nyllað geswican ðæt hi oðre men ne reafigen.

On oðre wisan sint to manianne ða ðe nauðer ne oðerra monna ne wilniað, ne hira agen nyllað sellan; on oðre ða ðe hira agen willað sellan, & ðeah ne magon forlætan ðæt hie oðre menn ne reafigen. Ac ða ðonne ðe hira agen nyllað sellan, ne eac oðerra monna ne gitsiað, hie sint to manianne ðæt hie geornlice geðencen ðæt ðios eorðe, ðe him ðæt gestreon of com, eallum mannum is to gemanan geseald, & forðæm eallum mannum bringð gemænne foster. Hwæt se ðonne unryhtlice talað, se [ðe] talað ðæt he sie unscyldig, gif he ða good, ðe us God te[o] geman[an] sealde, him synderlice ægnað. Ac ðonne hie nyllað sellan ðæt ðæt hie underfengon, ðonne mæstað hie hie selfe on hira niehstena cwale, forðæm hie nealice swa fela ðearfena ófsleað swa hie iðelice mid hiera ælmessan gehelpan meahton, gif hie woldon. Forðæm, ðonne ðonne we ðæm ðearfum hiera niedðearfe sellað, hiera ægen we him sellað, nalles ure; & ryhtlicor we magon cweðan ðæt we him gielden scylde ðonne we him mildheortnesse dón. Forðæm sio Soðfæstnes, ðæt is Crist, ða ða he lærde ðæt mon ælmessan wærlice sellan sceolde, ða cwæð he: Giemað ðæt ge eowre ryhtwisnesse ne dón beforan monnum. To ðæm cwide belimpð eac ðæs psalmscopes sang ðe he sang, ða he cwæð: Se todælð his gód, & selð ðearfum,

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therefore, wrongly, who argues that he is innocent, if he appropriates specially to himself the good things which God gave us for common use. But when they will not give away what they have received, they fatten on the death of their neighbours, because they kill about as many poor men as they could easily have helped with their alms, if they would. Therefore, when we give the poor what they require, we give them their own, not ours; and we can more rightly say that we pay them a debt, than that we act generously towards them. Therefore Truth, which is Christ, teaching us to give alms cautiously, said: "Take heed that ye do not your righteousness before men." To this speech belongs also the Psalmist's song, which he sang, saying: "The righteousness of him who distributes his goods, and gives to the

ðearfum, his ryhtwisnes wunaþ on ecnesse. Nolde he no ða rummodnesse hatan mildheortnes, ac ryhtwisnes, forðæm ðætte us from ðæm gemænan gode geseald biþ, hit is cynn ðæt we ðæs eac gemænlice brucen. Be ðæm cwæþ Salomon: Se þe ryhtwis biþ, he biþ á sellende, & no ne blinþ. Eac hie sint to manianne ðæt hie geornlice geþencen ðætte se fiicbeam, se on ðæm godspelle gesæd is ðætte nanne wæstm ne bære, ac stod unnyt; forðæm him wearþ irre se goda wyrhta forðæm he ofergreow ðæt lond butan wæstme. Ðonne ofergrewþ se fiicbeam ðæt land, ðonne se gidsere hyt & heleþ to unnytte ðæt ðæt monegum men to nytte weorðan mehte. Swæ se fiicbeam ofersceadoþ ðæt land ðæt hit under him ne mæg gegrowan, forðon hit sio sunne ne mot gescinan, ne he self nanne wæstm ðærofer ne bireþ, ac ðæt land biþ eall unnyt swæ he hit oferbræt, swæ biþ ðæm unnytwyrðan & ðæm unwisan men, ðonne he mid ðære sceade his slæwðe oferbræt ða scire þe he ðonne hæfþ, & ðonne nauðer ne ðone folgoþ self nytne gedon nyle, ne ðone tolætan þe hiene ðurh ða sunnan godes weorces geondscinan wille, & nytwyrðne & wæstmbærne gedon wile. Ac manegra monna gewuna is ðæt hie hie mid ðissum wordum ladiaþ, & cweðaþ: We brucaþ ures agnes, ne gitsige we nanes oðres monnes. Gif we nauht ðæs ne doþ þe us mon mid gode leanian ðurfe, ne do we eac nan woh þe us mon fore tælan ðurfe. Ac forðæm hie cweðaþ ðas word þe hie belucaþ hiera modes earan ongean ða godcundan lare. Hwæt se welega þe on ðæm godspelle getæld is, & him bi gecweden is ðæt he ælce dæge simblede, & mid micelre wiste wære gefiormod, & ælce dæge geglenged mid purpuran & mid hwitum hrægle, nis hit no

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poor, lasts for ever." He would not call generosity mercy, but righteousness, because it is reasonable for us to enjoy in common that which is given us from the common property. Of which Solomon spoke: "He who is righteous is always giving, and never ceases." They are also to be admonished to consider carefully that the fig-tree, of which it is said in the Gospel that it bore no fruit, stood useless; therefore the good labourer was angry with it for overgrowing the land without fruit. The fig-tree overgrows the land, when the miser hides and uselessly conceals that which might be useful to many. As the fig-tree overshadows the land, so that nothing grows under it, because the sun's rays cannot reach it, and it does not bear any fruit above it itself, but the land is all useless, it spreads over it so; so it is with the

his ryhtwisnes wunaþ on ecnesse. Nolde he no ða rúmmodnesse hatan mildheortnesse, ac ryhtwisnes, forðæm ðætte us from ðæm gemænan góde geseald biþ, hit is cynn ðæt we ðæs eac gemænelice brucen. Be ðæm cwæþ Salomon: Se ðe ryhtwis biþ, he biþ a sel-
5 lende, & no ne blinþ. Eac hie sint to manien(n)e ðæt hie geornlice geþencen ðætte se fiicbeam, ðe on ðæm godspelle gesæd is ðætte na[n]ne wæsðm ne bære, stód unnyt; forðæm him wearþ ierre se goda wyrhta forðæm he ofergreow ðæt land butan wæsðme. Đonne ofergrewþ se fiicbeam ðæt lond, ðonne se gitsere hyt & heleþ to unnytte
10 ðæt ðæt manegum menn to nytte weorðan mehte. Swa se fiicbeam ofersceadaþ ðæt lond ðæt hit under him ne mæg gegrowan, forðæm hit sio sunne ne mot gescinan, ne he self nanne wæsðm ðærofer ne bireþ, ac ðæt land biþ eal unnyt swa he hit oferbræt, swa biþ ðæm unnytwyrðan & ðæm unwisan menn, ðonne he mid ðære scande his
15 slæwðe oferbræt ða scire ðe hé ðonne hæfþ, & ðonne nauðer ne ðone folgaþ self nytne gedón nyle, ne ðone tolætan ðe hine ðurh ða sunnan goodes weorces giendscinan wille, & nytwyrðne & wæsðmbærne gedón wille. Ac manigra manna gewuna is ðæt hie hie mid ðissum wordum ladiaþ, & cueðaþ: We brucaþ ures ægnes, ne gitsige we nanes oðres
20 monnes. Gif we nauht ðæs ne dooþ ðe us mon mid goode leanian ðyrfe, ne dó we eac nan woh ðe us mon fore tælan ðurfe. Ac forðæm hie cueðaþ ðas word ðe hie belucaþ hiera modes earan ongean ða godcundan lare. Hwæt se weliga ðe on ðæm godspelle getæld is, & him bi gecweden is ðæt he ælce dæge symblede, & mid micelre wiste wære
25 gefeormod, & ælce dæge geglenged mid purpuran & mid hwitum

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useless and foolish man, when with his disgraceful sloth he covers the district he possesses, and will neither himself make his authority beneficial, nor admit him who is ready to shine over it with the sun of good works, and make it useful and fruitful. But many men's habit is to excuse themselves with these words, saying: "We enjoy our own, not coveting that of others. If we do nothing deserving of a good reward, we also do no harm that we can be reproached with." But they speak thus because they shut the ears of their heart against the divine instruction. It is not said of the rich man blamed in the Gospel, of whom it is said that he feasted daily, and was regaled with great luxury, and was arrayed daily in purple and white raiment, that he was blamed for robbing others, but because

gesæd ðæt he for ðy getæled wære ðy he oðre men reafode, ac forðyðy he his agnes ungemetlice breac, & oðrum monnum nauht ne sealde; & ðeah æfter ðisse worlde he underfeng helle wite, nalles no forðyþe he auht unaliefedes dyde, ac forðæmþe he ðæs aliefdan nanwuht nolde forlætan, ac his swiðe ungemetlice breac, & hiene selfne eallenga gesealde ðiossum worldwelum. Eac sint to manianne ða fæsthafolan ðæt hie ongieten ðæt ðæt sint ða forman læððo þe hie Gode gedon mægen, ðæt hie ðæm nan wuht ne dón þe him eall sealde ðæt hie habbað. Be ðæm cwæð se psalmscop: He ne sealde Gode nanne medsceat for his saule ne nænne geðingsceat wið his miltse. Ðæt is ðonne se medsceat wið his saule ðæt he him gilde god weorc for ðære gife ðe he him ær sealde. Be ðæm ilcan cwæð Iohannes: Ælc triow man sceal ceorfan, þe gode wæstmas[n]ne birð, & weorpan on fyr, & forbærnan. Nu is ðonne sio æx asett on ðone wyrttruman ðæs treowes, ac ondræden him ðone dynt swæ neah, ða þe noht to gode ne doð, & ðeah wenað ðæt hie sien unscyldige, forðæmþe hie nan lað ne doð. Ac him is ðearf ðæt hie forlæten ða orsorgnesse & ðæt dysig hiora slæwðe, ðylæs hie weorðen awyrtwalode of ðys andweardan life. Swæ swæ ðæt treow þe ða wyrttruman bioð forcorfene forsearað, swæ hie magon ondrædan ðæt him weorðen ða wyrttruman forcorfene on ðys andweardan life, gif hie for hiora giemelieste nyllað beran ða bleda godra weorca. Ongean ðæt sint to manianne ða þe willað sellan ðæt ðæt hie habbað, & ðeah nyllað forlætan ðæt hie oðre men ne reafien; hie sint to manianne ðæt hie geðencen, ongemang ðæm þe hie wilniað ðæt hie giofole ðyncen, ðæt hie for ðæm godan hlisan ðy forcuðran ne

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he enjoyed his own immoderately, and gave nothing to others; and yet after this world he received the punishment of hell, not at all because he had done anything unlawful, but because he would not abstain from anything of what was lawful, but enjoyed it very immoderately, and gave himself up altogether to these worldly riches. The miserly are also to be admonished to understand that the chief injury they can inflict on God consists in doing nothing for him, who gave them all that they have. Of which the Psalmist said: "He gave God no price for his soul, nor any ransom for his mercy." The price of his soul is, paying him good works for the gift he formerly granted him. Of the same John the Evangelist spoke: "Every

hrægle, nis hit no gesæd ðæt he for ðy getæled wære ðy he oðre menn reafode, ac forðyðe he his ægenes ungemetlice breac, & oðrum monnum nawuht ne sealde; & ðeah æfter ðisse worulde he underfeng helle wite, nalles no forðyðe he awuht unaliefedes dyde, ac forðæmðe he ðæs alief-dan nanwuht nolde forlætan, ac his swiðe ungemetlice breac, & hine selfne eallinga gesealde ðiossum woruldwelum. Eac sint to manianne ða fæsðhafula ðæt hie ongieten ðæt ðæt sindon ða forman læððo ðe hie Gode gedoon mægen, ðæt hie ðæm nawuht ne don ðe him eall sealde ðæt hie habbað. Be ðæm cwæð se psalmscop: He ne sealde Gode nanne metsceat for his saule ne nænne geðingsceat wið his miltse. Ðæt is ðonne se medsceat wið his saule ðæt he him gielde göd weorc for ðære giefe ðe he him ær sealde. Be ðæm ilcan cwæð Iohannes se godspe[l]-lere: Ælc treow mon sceal ceorfan, ðe goode wæstmas ne birð, & weorpan on fyr, & forbærnan. Nu is ðonne sio æxs aset on ðane wyrt-truman ðæs treowes, ac ondræden him ðone dynt swa neah, ða ðe nauht to gode ne doð, & ðeah wenað ðæt hie sien unscyldige, forðæmðe hie nan lað ne doð. Ac him is ðearf ðæt hie forlæten ða órsorgnesse & ðæt dysig hiera slæwðe, ðylæs hie wyrðen awyrtwalode of ðys andwerdan life. Swa swa ðæt treow ðe ða wyrtruman beoð færcorfene forsearað, swa hie magon ondrædan ðæt him weorðen ða wyrttruman færcorfene on ðys anweardan life, gif hie for hiera gieme leiste nyllað beran ða bleda godra weorca. Ongean ðæt sint to manianne ða ðe willað sellan ðæt ðæt hie habbað, & ðeah nyllað forlætan ðæt hie oðre menn ne reafigen; hie sint to manigenne ðæt hie geðencen, ongemang ðæm ðe hie wilniað ðæt hie gifule ðyncen, ðæt hie for ðæm godan hlisan ðy forcuðran ne

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tree that does not bear good fruits shall be cut down and cast into the fire and burnt." Now is the axe placed at the root of the tree, and let those fear the impending stroke, who do no good, and yet deem themselves innocent because they do no harm. But it is necessary for them to relinquish their indifference and foolish sloth, lest they be rooted out of this present life. As the tree whose roots are cut off withers, so they have cause to fear having their roots cut off in this present life, if they from carelessness will not produce the fruits of good works. Those, on the other hand, who are willing to give what they have, and yet will not abstain from despoiling others, are to be admonished to take care, whilst they wish to seem generous, that for

weorðen, ðylæs him gebyrge, swæ swæ we ær bufan cwædon, ðonne hie hiora agen ungesceadwislice & ungemetlice dælen, ðæt hie ðonne for wædle weorðen on murcunga & on ungeðylde, ðæt hie eft onginnen gitsian & reafian for hiora wædle. Hwelc mæg him mare unsæliþ becuman ðonne him becymð ðurh ða ælmessan, gif he hie to ungemetlice dælð, & ðurh ðæt wierð eft gidsere? Hu, ne biþ he ðonne swelce he sawe god, & him weaxe of ðæm ælc yfel? Ac hie sint ærest to manianne ðæt hie cunnen hiora agen gesceadwislice gehealdan, & siððan ðæt hie oðerra monna ne giernen; forðæmþe no se ðorn ðære gidsunga ne wierð forsearod on ðæm helme, gif se wyrttruma ne biþ forcorfen oððe forbærned æt ðæm stemne. Swæ wierð eac gestiered ðæm gidsere ðæs reaflaces, gif he ær ðæm gedale cann gemetgian hwæt hiene onhagige to ġellanne, hwæt he healdan scyle, ðæt he eft ðæt god ðære mildheortnesse ne ðyrfe gescendan mid gidsunge & mid reaflace. Siððan hie ðonne ðæt geliornod hæbben, ðonne sint hie siððan to læronne hu hie scylen mildheortlice dælan ðæt ðæt hie ofer ðæt habbaþ þe hie hiora gidsunge mid gestillan sculon; forðæm, gif hie swæ ne doð, ðonne sculon hie eft niedenga gadrian oðer ierfe on ðæs wrixle þe he ær for mildheortnesse & for rummodnesse sealdon, swelce hie setten ða synne wiþ ðære ælmessan. Oðer is ðæt hwa for hreowsunge his synna ælmessan selle, oðer is ðæt he forðy syngige & reafige ðy he teohhige ðæt he eft scyle mid ðy reaflace ælmessan gewyrcean. Ac ðæt nis nan ælmesse, forðon hio nanne swetne wæstm forð ne brengeð, ac sona on ðæm wyrtruman abitriaþ ða bleda. Forðæm Dryhten

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that good fame they do not become the more depraved, lest it happen to them, as we said above, that, when they distribute senselessly and immoderately, because of their poverty they become discontented and impatient, so that from poverty they begin again to be greedy and rapacious. What greater misfortune can befall them than that which befalls them through their alms, through which, if distributed immoderately, they become avaricious again? Is it not as if they were to sow good, and every evil were to grow up thence for them? But they are first to be admonished to know how to retain their own wisely, and secondly, not to desire that of others; because the thorn of greed never withers in the crown, unless the root has been cut off or burnt at the stem. So also the avaricious man can be cured of

weorðen, ðylæs him gebyrige, swa swa we ær bufan cwædon, ðonne hie hiera ægen ungesceadwislice & ungemetlice dælen, ðæt hie ðonne for wædle weorðen on murcunga & on ungeðylde, ðæt hie eft ongiennen gietsian & reafian for hiera wædle. Hwelc mæg him mare unslæwð becuman ðonne him becymð ðurh ða ælmessan, gif he hie to ungemetlic[e] dælð, & ður[h] ðæt wyrð eft gietsere? Hu, ne bið he ðonne swelce he sæwe good, & him weaxe of ðæm ælc yfel? Ac hie sint ærest to manianne ðæt hie cunnen hiora ægen gesceadwislice gehealdan, & siððan ðæt hie oðerra monna ne giernen; forðæm[ðe na] se ðorn ðære gitsunga ne wyrð forsearod on ðæm helme, gif se wyrttruma ne bið færcorfen oððe forbærned æt ðæm stemne. Swa wyrð eac gestiered ðæm gitsere ðæs reaflaces, gif he ær ðæm gedale cann gemetgian hwæt hine anhagige to sellanne, hwæt he healdan scyle, ðæt he eft ðæt good ðære mildheortnesse ne ðyrfe gesciendan mid gidsunge & mid reaflace. Siððan hie ðonne ðæt geleornod hæbben, ðonne sint hie siððan to læranne hu hie scilen mildheortlice dælan ðæt ðæt hie ofer ðæt habbað ðe hie hiora gitsunge mid gestillan sculon; forðæm, gif hie sua ne doð, ðonne sculon hie eft niedenga gadrian oðer ierfe on ðæs wriexle ðe hie ær for mildheortnesse & for rummodnesse sealdon, swelce hie setten ða synne wið ðære ælmessan. Oðer is ðæt hwa for hreowsunge his synna ælmessan selle, oðer is ðæt he forðy syngige & reafige ðy he tiohchie ðæt he eft scyle mid ðy reaflace ælmessan gewyrcean. Ac ðæt nis nan ælmesse, forðæm hio nanne swetne wæstm forð ne bring(ð), ac sona on ðæm wyrtruman abiteriað ða bleda. Forðæm Dryhten

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extortion, if before distributing he knows how to determine what he cares to give, and what he ought to keep, so that he may not afterwards have to disgrace the virtue of generosity with greed and extortion. When they have learnt this, they are then to be taught how to distribute generously that which they have over what they are to satisfy their greediness with; because, if they do not so, they will necessarily have to collect another property afterwards, to make up for the one that they formerly charitably and generously gave away, as if they put the sin against the alms. It is one thing to give alms from repentance of sins, another to sin and rob because one desires afterwards to give alms with the spoil. But that is no alms, because it does not produce any sweet fruit, but soon the fruits turn bitter on

ðurh Essaias ðone witgan forcwæð swelce ælmessan, & ðus spræc: Ic eom Dryhten: ic lufige ryhte domas, & ic hatige þa lac þe bioð on woh gereafodu. And eft he cwæð: Arleasra offrung bið awierged, forðæm hio bioð brohte of unryhtum gestreonum & of mandædum. & oft bið genumen on ðearfendum monnum ðæt ðæt hie ðonne wenað ðæt hie Gode sellen. Ac Dryhten gecyðde ðurh Salomon ðone snotran hu micel his irsung æfter ðære dæde bið, ða he cwæð: Se þe me brengð lac of earmes monnes æhtum on woh gereafodum, ðonne bið ðæt swelce hwa wille blotan ðæm fæder to ðance & to lacum his agen bearn, & hit ðonne cwelle beforan his eagum. Hwæt bið ðonne unaberendlicre to gesionne ðonne ðæs bearnes cwalu beforan ðæs fæder eagum? Be ðæm we magon ongietan mid hu micle irre Dryhten geðyldegað ða ælmessan þe him mon of reaflace bringð, nu he hie tealde gelice ðæs bearnes cwale beforan ðæs fæder eagum. Ac ða reaferas geðenceað swiðe oft hu micel hie sellað, & swiðe seldun he willað gemunan hu micel hie nimað, swelce hie ða medsceattas rimen þe hie Gode sellen, & ða scylda willen forgietan þe hie wið hiene geworhton. Ac hie scoldon gehieran ðone cwide þe awriten is in Ageas bocum ðæs witgan; he cwæð: Se þe medsceattas gadrað, he legeð hie on ðyrelne pohhan. On ðyrelne pohhan se legeð ðæt he to medsceatte sellan ðenceð, se þe wat hwær he hiene legeð, & nat hwær he hiene forlist. Swæ bið ðæm þe witan willað hwæt hie sellað, & nyllað wiotan mid hwelcum wó hie hit gestriendon oððe forworhton; forðæm hie doð swelce hie hit on ðyrelne pohhan sætten,

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the root. Therefore the Lord, through the prophet Isaiah, rejected such alms, and thus spoke: "I am the Lord: I love righteous judgments, and I hate those offerings which are wrongfully seized." And again, he said: "The offering of the wicked is accursed, because it is brought from unrighteous gain and evil deeds." And often that which they think they give to God is taken from the poor. But the Lord proclaimed, through the wise Solomon, how great his indignation is at such a deed, saying: "If any man brings me an offering, wrongfully snatched from the possessions of a poor man, it is as if one were to wish to sacrifice to the father his own child as a gratification and offering, and kill it before his eyes." What sight is more intolerable than the death of a child before its father's eyes? By which we can understand with

ðurh Essaias ðone witgan forcwæð swelce ælmessan, & ðus spræc: Ic eom Dryhten: ic lufige ryhte domas, & ic hatige ða lâc ðe beoð on woh gereafodu. & eft he cwæð: Arleasra offrung bið awierged, forðæm hie beoð brohte of unryhtum gestreonum & of mándædum. & oft bið genumen on ðearfendum monnum ðæt ðæt hie ðonne wenað ðæt hie Gode sellen. Ac Dryhten gecyðde ðurh Salomon ðone snottran hu micel his îrsung æfter ðære dæde bið, ða he cwæð: Se ðe me bring lâc of earmes monnes æhtum on woh gereafodu, ðon*ne* bið ðæt swelce hwa wille blotan ðæm fæder to ðance & to lacum his ægen bearn, & hit ðonne cwelle beforan his eagum. Hwæt bið ðonne unaberendlicre to gesionne ðon*ne* ðæs bearnes cwalu beforan ðæs fæder eagum? Be ðæm we magon ongietan mid hu micle irre Dryhten geðyldegað ða ælmessan ðe him man of reaflace lærin[g]ð, nu he hie tealde gelice ðæs bearnes cwale beforan ðæs fæder eagum. Ac ða reaferas geðenceað swiðe oft hu micel hie sellað, & suiðe seldon hie willað gemunan hu micel hie nimað, swelce hie ða metsceattas rimen ðe hie Gode sellen, & ða scylda willen forgietan ðe hie wið hiene geworhton. Ac hie sceoldon gehieran ðone cwide ðe awriten is in Ageas bocum ðæs witgan; he cwæð: Se ðe mcdsceattas gaderað, he legeð hie on ðyrelne pohchan. An ðyrelne pohchan se legð ðæt he to metsceatte sellan ðencð, se ðe wat hwær he hiene leget, & nât hwær he hiene forliesð. Swa bið ðæm ðe witan willað hwæt hie sellað, & nyllað wietan mid hwelcum woo hie hit gestriendon oððe forworhton; forðæm hie doð swelce hie hit on ðyrelne pohchan fæten,

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what indignation the Lord endures the alms which are brought to him from rapine, since he accounted them like the slaughter of the child before its father's eyes. But the rapacious very often think of how much they give, and will very seldom remember how much they take, as if they calculated the wages they have paid to God, and wished to ignore the sins they have committed against him. But they should hear the saying which is written in the books of the prophet Haggai; he said: "He that collects wages, puts them in a purse with holes in it." He puts what he intends to pay as wages into a purse with holes in it, who knows where he puts it, but does not know where he loses it. So it is with those who like to know what they give, but not how wrongfully they acquired or wasted it; for they,

forðæm hie gemunon ðone tohopan þe hie to ðæm gestrionum habbaþ, & forgietaþ hiora demm þe him of ðæm gestreonum cymþ, oððe com.

XLVI. Ðætte on oðre wisan sint to manianne ða geðwæran, on oðre ða ungeðwæran.

On oðre wisan sint to manianne ða gesibsuman, on oðre ða ungesibsuman. Ða ungesibsuman sint to manianne ðæt hie gewisslice witen ðæt hie no on to ðæs monegum godum cræftum ne ðioþ, ðæt hie æfre mægen gastlice bion, gif hie ðurh ungemodnesse agiemeleasiaþ ðæt hie anmode bion nyllaþ on ryhte & on gode. Hit is awriten on *sancte* Paules bocum ðætte ðæs gastes wæstm sie lufu & gefea & ryhtwislicu sibb. Se þe ðonne ne gemð hwæðer he ða sibbe healde, ðonne forsæcð he ðone wæstm his gastes. Eft cwæð *sanctus* Paulus: Ðonne betweoxn eow biþ yfel anda & geflitu, hu ne bioð ge ðonne flæsclice? And eft he cwæð: Seceaþ sibbe & god to eallum monnum; butan ðære ne mæg nan mon God gesion. Ond eft he manode, & cwæð: Geornlice gebinde ge iow tosomne mid anmodnesse & mid sibbe, ðæt ge sien swæ gelices modes swæ ge sint gelices lichoman, swæ swæ ge ealle sint gelaþode to anum tohopan. To ðæm gebanne ðæs tohopan nan man ne mæg cuman, butan he ðider irne mid anmodnesse wiþ his niehstan. And ðeah wel manige onfoð synderlicre gife, & ðonne ofermodgiende forlætaþ ða giefe þe mare is, ðæt is sio anmodnes; swæ swæ manige doð, gemidliaþ hiora gifernesse, & atemiaþ hiora lichoman ðæt hie magon bet fæstan ðonne oðre, &

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as it were, put it in a purse with holes in it, because they remember their hope of the property, but forget the injury they suffer from it, or have suffered.

XLVI. That the peaceful are to be admonished in one way, in another the quarrelsome.

The peaceful are to be admonished in one way, in another the quarrelsome. The quarrelsome are to be admonished to know certainly that they do not possess so many good qualities, as ever to be able to be spiritual, if through strife they neglect to live properly and virtuously on good terms with others. It is written in the books of St. Paul, that the fruit of the Spirit is love, and joy, and righteous

forðæm hie gemunan ðone tohopan ðe hie to ðæm gestreonum habbaþ, & forgietaþ hira demm ðe him of ðæm gestreonum cymð, oððe coom.

XLVI. Dætte on oðre wisa sint to mânianne ða geðwæran, ón oðre ða ungeðwæran.

On oðre wisan sint to manigenne ða gesibsuman, on oðre ða ungesibsuman. Ða ungesibsuman sint to manigen[n]e ðæt hie gewisslice wieten ðæt hie na ón to ðæs manegum goodum cræftum ne beoð, ðæt hie æfre mægen gæsðlice beon, gif hie ðurh ungemodnes(se) agiemeleasiaþ ðæt hie anmode beon nyllaþ on ryhte & on góde. Hit is awrieten on *sancte* Paules bocum ðætte ðæs gæstes wæsðm sie lufu & gefea & ryhtwislicu sibb. Se ðe ðonne ne giemð hwæðer hé ða sibbe healde, ðonne forsencð he ðone wæsðm his gæstes. Eft cwæð *sanctus* Paulus: Ðonne betweoxn eow bið yfel anda & geflitu, hu ne beoð ge ðonne flæsclice? Ond eft he cuæð: Seccaþ sibbe & gód to eallum mannum; butan ðære ne mæg nan man [God] gesion. Ond eft he manode, & cuæð: Geornlice gebinde ge eow tosomne mid anmodnesse & mid sibbe, ðæt ge sien gelices modes swa ge sint gelices lichoman, sua sua ge ealle sint gelaðode to anum tohopan. To ðæm gebanne ðæs tohopan nan monn mæg cunnan, butan he ðider ierne mid anmodnesse wiþ his niehstan. & ðeah [wel] manige onfóð synderlicre giefe, & ðonne ofermodgiende forlætaþ ða giefe ðe mare is, ðæt is sio anmodnes; sua sua manige dóð, gemidliaþ hiera giefernesse, & atemiaþ hira lichoman ðæt hie magon bet fæstan ðonne oðre, &

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peace. He, then, who does not care to keep peace, rejects the fruit of his spirit. Again, St. Paul said: "When there are among you evil spirit and strife, are ye not then carnal?" And again, he said: "Seek peace and goodness with all men, without which no man can see God." And again he admonished, saying: "Zealously unite yourselves with concord and peace, that ye may be of like mind as ye are of like body, as ye are all called to the same hope." To the summons of that hope no man can come, unless he run thither with concord towards his neighbour. And yet very many receive a special gift, and then presumptuously relinquish the gift which is greater, that is concord; as many do who bridle their greediness and subdue their bodies, so as to be able to fast better than others, and then through

ðonne for ðæm godan cræfte forleosað ðone þe betra bið ðonne sio forhæfdnes, ðæt is anmodnes. Ac se þe wille ascadan ða forhæfdnesse from ðære anmodnesse, geðence se ðone cwide þe se psalmscop cwæð, he cwæð: Lofiað God mid tympanan & on choro. Se tympana bið [ge]worht of dryggium felle, & ðæt fell hlyt, ðonne hit mon slihð, & on ðæm chore bioð monege men gegadrode anes hwæt to singanne anum wordum & anre stemne. Se ðonne se his lichoman swencð, & ða anmodnesse wið his niehstan forlæt, se hereð Dryhten mid tympanan, & nyle mid choran. Oft eac, ðonne hwane mara wisdom uparærð ðonne oðre menn, ðonne wile he hiene asceadan from oðerra monna geferræddenne, & swæ micle swæ he ma wat, & wisra bið ðonne oðre menn, swa he ma dysegað, & swiður wind wið ðone cræft ðære anmodnesse.* Ac hie scioldon gehieran ðone cwide þe sio Soðfæstnes self cwæð, he cwæð: Habbað sealt on eow & sibbe betweoxen eow. Ðæt sealt he nemde for wisdom, forðæm he wolde ðæt we hæfden ægðer ge sibbe ge wisdom, forðæm hit ne bioð nane cysta ne nan cræft ðæt mon hæbbe wisdom, & nylle wilnian sibbe; forðæm swæ swæ he bet wat, swæ he wiers agylt, & maran demm gedrigð him selfum mid ðæm lote. He mæg hiene ðy læs beladian ðæt he næbbe wite geearnad ðy he mealte mid his wisdome wærlice ða synne forbugan, gif he wolde. Ac him wæs swiðe ryhte to gecweden ðurh Iacobus ðone apostol, he cwæð: Gif ge hæbben yfelne andan on iow & tionan & geflitu on iowrum mode, ne gilpe ge no, ne ne fægniað ðæs, & ne flitað mid iowrum leasungum wið ðæm soðe; forðæm se wisdom nis ufan cumen of hefonum, ac he is eorðlic & wildeorlic &

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that good quality lose that which is better than abstinence, that is concord. Let him who wishes to separate abstinence from concord consider the words of the Psalmist; he said: "Praise God with the timbrel and in the dance." The timbrel is made of dry hide, which sounds when struck; and in the dance a number of men are assembled to sing something with the same words and voice. He, therefore, who mortifies his body, and neglects to live in concord with his neighbour, praises the Lord with the timbrel, but will not do so with the dance. Often also, when any one is exalted above others by greater wisdom, he wishes to separate himself from the society of others; and the more he knows, and the wiser he is than others, the more foolish he becomes, and the more he opposes the virtue of con-

ðonne for ðæm goodan cræfte fo[r]leosað ðone ðe betera bið ðonne sio forhæfdnes, ðæt is anmodnes. Ac se ðe wille ascadan ða forhæfdnesse from ðære anmodnesse, geðence se ðone cwide ðe [se] psalmscop cuæð, he cwæð: Lofiað God mid tympanan & on choro. Se tympano bið geworht of drygum felle, & ðæt fell hlyt, ðonne hit mon sliehð, & on ðæm chore beoð manige menn gegadrode anes hwæt to singanne anum wordum & anre stefne. Se ðonne se ðe his lichoman swencð, & ða ánmodnesse wið his niehstan forlæt, se hereð Dryhten mid timpanan, & nyle mid choro. Oft eac, ðonne hwone mara wisdom úparæð ðonne oðre menn, ðonne wile he hiene ascadan from oðerra monna geferrædenne, & sua micle sua he ma wât, & wisra bið ðonne oðre menn, sua he ma dysegað, & suiður wienð wið ðone cræft ðære anmodnesse. Ac hie sccoldon gehieran ðone cuide ðe sio Soðfæsðnes self cwæð, he cwæð: Habbað sealt on eow, & habbað sibbe betweoxn eow. Ðæt sealt he nemde for wisdom, forðæm he wolde ðæt we hæfden ægðer ge sibbe ge wisdom, forðæm hit ne beoð nane cysta ne nan cræft ðæt mon hæbbe wisdom, & nylle wilnian sibbe; forðæm sua sua he bet wât, swa he wyrs agylt, & mara[n] demm gedrihð him selfum mid ðæm lote. He mæg hine ðy læs beladian ðæt he næbbe wite geearnoð ðy he mealhte mid his wisdome wærlice ða synne forbugan, gif he wolde. Ac him wæs swiðe ryhte to gecueden ðurh Iacobus ðone apostol, he cwæð: Gif ge hæbben yfelne andan on eow & teonan & geflitu on eowrum mode, ne gilpe ge nô, ne ne fægniað ðæs, & ne flitað mid eowrum leasungum wið ðæm soðe; forðæm se wisdôm nis ufan cumen of hefenum, ac he is eorðlic & wildiorlic &

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cord. But they should hear the words of Truth itself, saying: "Have salt in you, and have peace among you." He mentioned salt instead of wisdom, because he wished us to have both peace and wisdom; for it is no excellence or virtue to have wisdom, and not to care for peace, because the more he knows, the worse his guilt, and the greater the injury he inflicts on himself with the deceit. He is the less able to excuse himself from deserving punishment, the more able he was with his wisdom carefully to avoid sin, if he would. But it was very rightly said to him through the apostle James; he said: "If ye have a bad spirit among you, and contumely and strife in your hearts, boast not nor rejoice thereat, and strive not with your falsehoods against the truth; for that wisdom has not descended from heaven, but is earthly

eac deofullic. Ac se þe of Gode cymð, he bið godes willan & gesibsum. Ðæt is ðonne ðæs he sie clænes willan & godes, ðæt he clænlice & ryhtwislice ongiete ðæt ðæt he ongiete. Ðæt is ðonne ðæt he gesibsum sie, ðæt he hiene nanwuht ne ahebbe ofer his gelican, ne from hiora geferrædenne ne ðiede. Ðæm ungesibsumum is to cyðanne ðæt hie witen ðætte swæ lange swæ hie bioð from ðære lufe aðied hiora nihstena, & him ungemode bioð, ðætte hie nanwuht godes ne magon ða hwile Gode brengan to ðances. Be ðæm is awriten on Cristes bocum: Gif ðu wille ðin lac brengan to ðæm wiofude, & ðu ðonne ðær ryhte ofðence hwæthugu ðæs þe ðin niehsta ðe wiðerweardes gedon hæbbe, forlæt ðonne an ðin lac beforan ðæm wiofude, & fer ærest æfter him; læt inc geseman ær ðu ðin lac brenge; breng siððan ðin lac. Ðæt is ðæt hwa fare mid his mode æfter his nihstan, & him unne ðæt he to ryhte gecierre. Of ðisum bebode we magon geðencean hu unaberendlic gylt sio towesnes bið, ðonne ða lac forðæm bioð forsæcene. Nu man ælc yfel mæg mid gode adilgian, is ðæt ðonne for micel scyld þe gedeð ðætte nan god ne bið andfenge, buton man ær ðæt yfel forlæte. Ac ða ungesibsuman sint to manianne, gif hie nyllen hiora lichoman earan ontynan to gehieronne ða godcundan lare, ðæt hie ontynen hiora modes eagan, & giemen ðissa eorðlicena gesceafta, hu ða fuglas, þe him gelice bioð, & anes cynnes bioð, hu gesibsumlice hie farað, & hu seldon hie willað forlætan hiora geferscipe, & eac ða dumban nietenu, hu hie hie gadriað heapmælum, & hie ætsomne fedað. Nu we magon gecnawan on ðara ungesceadwisra nietena gesibsumnesse hu micel yfel sio gesceadwislice gecynd ðurh ða

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and animal, and also devilish. But that which comes from God is of good will and peaceful." Being of pure and good will, is purely and righteously understanding what he understands. Being peaceful consists in not exalting himself at all above his equals, nor separating himself from their society. The quarrelsome are to be told to know, that as long as they keep aloof from the love of their neighbours, and are at variance with them, they cannot bring anything good to please God. Of which is written in the books of Christ: "If thou wilt bring thine offering to the altar, and there remember well something that thy neighbour has done against thee, leave thine offering before the altar, and go first after him; reconcile thyself with him before thou bring thine offering; then bring thine offering." That is, that he is

eac diofullic. Ac se se ðe of Gode cymð, he bið godes willan & gesibsum. Ðæt is ðonne ðæt he sie clænes willan & goodes, ðæt he clænlice & ryhtwislice ongiete ðæt ðæt he ongiete. Ðæt is ðonne ðæt he gesibsum sie, ðæt he hiene nanwuht ne ahebbe ofer his gelican, ne from hiera geferrædenne ne ðiede. Ðæm ungesibsuman is to cyðanne ðæt hie wieten ðætte swa lange sua hie beoð from ðære lufe aðied hiera niehstena, & him ungemode beoð, ðætte hie nanwuht godes ne magon ða hwile Gode bringan to ðances. Be ðæm is awriten on Cristes bocum: Gif ðu wille ðin lâc briñgan to ðæm wiofude, & ðu ðonne ryhte ofðence hwæthwugu ðæs ðe ðin niehsta ðe wiðerweardes gedôn hæbbe, forlæt ðonne an ðin lâc beforan ðæm weofude, & fêr ærest æfter him; læt inc geseman ær ðu ðin lâc bringe; brieng siððan ðin lâc. Ðæt is ðæt hwa fare mid his mode æfter his niehstan, & him unne ðæt he to ryhte gecierre. Of ðissum bebode we magon geðencean hu unaberendlic gylt sio towesnes bið, ðonne ða lâc forðæm beoð forsacene. Nu man ælc yfel mæg mid goode adilegian, is ðæt ðonne for micel scyld ðæt gedeð ðætte nan good ne bið andfenge, buton mon ær ðæt yfel forlæte. Ac ða ungesibsuman sint to manien(n)e, gif hie nyllen hiera lichoman earan ontynan to gehieranne ða godcundan lare, ðæt hie ontynen hiera modes eagan, & giemen ðissa eorðlic[na] gesceafta, hu ða fuglas, ðe him gelice beoð, & anes cyn[n]es beoð, hu gesibsumlice hie faraþ, & hu seldon hie willaþ forlætan hiera geferrædenne, & eac ða dumban nietenu, hu hie [hie] gadriaþ heapmælum, & hie ætsomne fedaþ. Nu we magon gecnawan on ðara ungesceadwisra nietena gesibsumnesse hu micel yfel sio gesceadwislice gecynd

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to go in quest of his neighbour, and give him the chance of returning to what is right. From this precept we can judge how intolerable an evil discord is, when offerings are refused because of it. Since every evil can be neutralized with good, it is too great a sin which causes no good to be acceptable, unless the evil be relinquished beforehand. The quarrelsome are to be admonished, if they will not open their bodily ears to hear the divine instruction, to open their mental eyes, and observe these earthly creatures; how birds of one and the same kind fly so peacefully, and how seldom they care to desert their family; and also how the dumb cattle gather together in herds, and feed together. Now we can understand from the peacefulness of irrational animals, how great a sin the rational race of man commits in being quarrel-

ungesibsumnesse gefremeð, ðonne he on gesceadwislicum ingeðonce forliest ðæt ða dumban nietenu gehealden habbað on hiora gecynde. Ongean ðæt sint to manianne ða gesibsuman, ðonne hie lufiað ða sibbe þe hie her habbað swiður ðonne hit ðearf sie, & ne wilniað na ðæt hie to ðære ecean sibbe becumen. Ac sio stilnes þe hie ðær wilniað oft swiðe hefiglice dereð hiora ingeðonce, forðæm swæ him ðios stilnes & ðios ieðnes ma licað, swæ him læs licað ðæt ðæt hie to gelaðode sindon, & swæ hiene swiður lyst ðisses andweardan lifes, swæ he læs secð ymb ðæt ece. Be ðissum ilcan cwæð Crist ðurh hiene selfne, ða ða he ðas eorðlican sibbe tosced & ða hefonlican, & his apostolas spon of ðisum andweardan to ðæm ecean, he cwæð: Mine sibbe ic eow selle, & mine sibbe ic læte to iow. Swelce he cwæde: Ic iow [on]læne ða gewitendan, & ic eow geselle ða ðurhwuniendan. Gif ðonne ðæs monnes mod & his lufu bið behlæpen eallunga on ða lænan sibbe, ðonne ne mæg he næfre becuman to ðære þe him geseald is. Ac swæ is ðios andwearde sibb to habbanne ðæt we hie sculon lufian, & ðeah oferhycgean, ðylæs ðæt mod ðæs þe hie lufað on synne befealle, gif he hie to ungemetlice lufað. Eac sint to manianne ða gesibbsuman ðæt hie to ungemetlice ðære sibbe ne wilnien, ðylæs hie for ðære wilnunga ðisse eorðlican sibbe forlæten untælde oðerra monna yfle ðeawas, & hiene ðonne selfne swæ aðiede from ðære sibbe his Sceppendes mid ðære geðafunga ðæs unryhtes; ðylæs, ðonne he him ondræt ða towesnesse utane, he sie innan asliten from ðæm geðoftscipe ðæs incundan Deman. Hwæt is elles ðios gewitendlice sibb, buton swelce hit sie sum swæð ðære ecean sibbe? Hwæt mæg bion

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some, when with their rational intellect they neglect what the dumb animals preserve in their kind. The peaceful, on the other hand, are to be admonished, when they love the peace that they have here more than they ought, and do not desire to attain to eternal peace. But the tranquillity they desire often injures their minds very severely, because, the more this tranquillity and ease please them, the less they are pleased with that to which they are called, and the more they desire this present, the less they aspire to the eternal life. Of this same Christ spoke through himself, when he distinguished between this earthly and the heavenly peace, and diverted his apostles from the present to the eternal peace, saying: "My peace I give to you, and my peace I leave with you." As if he had said: "I lend you this

ðurh ða ungesibsumnesse gefremeð, ðonne he on gesceadwislicum ingeðonce forliesð ðæt ða dumban nietenu gehealden habbað on hiera gecynde. Ongean ðæt sint to manienne ða gesibbsuman, ðonne hie lufigað ða sibbe ðe hie her habbað suiður ðonne hit ðearf sie, & ne wilniað na ðæt hie to ðære ecean sibbe becumen. Ac sio stillnes ðe hie ðær wilniað oft swiðe hefelice dereð hira ingeðonce, forðæm swa him ðios stillnes & ðios ieðnes ma licað, sua hīm læs licað ðæt ðæt hie to gelaðode sindon, & sua hie[ne] swiður lysð ðisses andweardan, swa he læs secð ymb ðæt ece. Be ðysum ilcan cwæð Crist ðurh hiene selfne, ða ða he ðas eorðlican sibbe toscead & ða hefonlican, & his apostolas spón of ðissum andweardan to ðæm ecan, he cuæð: Mine sibbe ic eow selle, & mine sibbe ic læte to eów. Swelce he cwæde: Ic eow onlæne ðas gewitendan, & ic eow geselle ða ðurhwinendan. Gif ðonne ðæs monnes mod & his lufu bið behleapen eallunga on ða lænan sibbe, ðonn ne mæg he næbre becuman to ðære ðe him geseald is. Ac swa is ðios andwearde sib to habbanne ðæt we hie sculon lufian, & ðeah oferhyggean, ðylæs ðæt mod ðæs ðe hie lufað on synne befealle, gif he hie to ungemetlice lufað. Eac sint to manianne ða gesibsuman ðæt hie to ungemetlice ðære sibbe ne wilnigen, ðylæs hie for ðære wilnunga ðisse eorðlican sibbe forlæten untælde oðerra monna yfele unðeawas, & hiene ðonne selfne swa aðiede from ðære sibbe his Scippendes mid ðære geðafunga ðæs únryhtes; ðylæs, [ðonne] he him ondrædt ða towesnesse utane, he sie innan asliten from ðæm geðoftscipe ðæs incundan Deman. Hwæt is elles ðios gewitendlice sibb, buton swelce hit sie sum swæð ðære eccean sibbe? Hwæt mæg

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transitory, and give you the lasting peace." If, then, the mind and love of man are entirely devoted to the transitory peace, he can never attain to the one which is given to him. But we are to have this present peace in such a way as to love, and yet despise it, lest the mind of him who loves it fall into sin, if he love it too immoderately. The peaceful are also to be admonished not to desire peace too excessively, lest, through desire of this earthly peace, they leave unblamed the bad vices of others, and so alienate themselves from the peace of their Creator by conniving at unrighteousness; lest, when they fear discord outwardly, they be inwardly cut off from the society of the internal Judge. What else is this transitory peace but, as it were, a footprint of the eternal peace? What can be more foolish than to

dysliere ðonne hwa lufige hwelcre wuhte spor on ðæm duste, & ne lufige ðæt ðætte ðæt spor worhte? Be ðæm cwæð Dauid, ða he hiene eallunga geðiedde to ðæm geðoftscipe ðære incundan sibbe, he cyðde ðæt he nolde habban nane gemodsumnesse wið ða yfelan, ða he cwæð: Hu ne hatige ic ða ealle, Dryhten, ða þe ðe hatigað? & for ðinum feondum ic aswand on minum mode, & mid fulryhte hete ic he hatode, forðæm hie wæron eac mine fiend? Swæ mon ðonne sceal fullfremedlice Godes fiend hatigean, ðætte mon lufige ðæt ðæt hie bioð, & hatige ðæt ðæt hie doð. He sceal weorðan his life to nytte mid ðy ðæt he næte his unðeawas. Ac hu wene we hu micel scyld ðæt sie ðæt mon aðreote ðære nætinge yfelra monna, & nime sibbe wið ða wyrrestan, nu se witga ðæt brohte Gode to lacum & to offrunga ðæt he ðara yfelena fiondscipe ongean hiene selfne aweahte for Gode? Forðæm wæs eac ðætte Leuis cynn gefengon hiora sweord, & eodon ut ðurh ðone here, sleande ða scyldgan; & forðæm hit is awriten ðæt hiora honda wæron gehalgode Gode, forðæmþe hie ne sparodon ða synnfullan, ac slogon. Be ðæm wæs eac ðætte Fines forseah his neahgebura friondscipe, ða he ofsloh his agenne geferan, ða he hiene forlæg wið ða Madianiten, & ða forlegisse mid he ofslog, & swæ mid his irre he gestilde Godes irre. And eft cwæð Crist ðurh hiene selfne: Ne wene ge no ðæt ic to ðæm come on eorðan ðæt ic sibbe sende on eorðan, ac sweord. Forðæm, ðonne we us unwærlice geðiedað to yfelra monna freondscipe, ðonne gebinde we us to hiora scyldum. Be ðis ilcan wæs ðætte Gesaphat, se þe ær on eallum dædum his lifes wæs to herianne, fulneah mid ealle forwearð

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love the trace of anything in the dust, and not to love that which made the trace? Of which David spoke, when he entirely joined the society of internal peace, and proclaimed that he would have no concord with the wicked, saying: "How, do I not hate all those, O Lord, who hate thee? Before thy foes my spirit shrank, and I hated them with perfect hatred, because they were also my foes." We ought to hate God's enemies so perfectly as to love what they are, and hate what they do. We must help their lives by blaming their faults. But how can we think how great a sin it is to tire of blaming the bad, and make peace with the worst, when the prophet brought it as a gift and offering to God, that he excited the hostility of the wicked against himself for the love of God? Therefore it was that the

bion dyslicre ðonne hwa lufige hwelcre wuhte spor on ðæm duste, & ne lufige ðæt ðætte ðæt spor worhte? Be ðæm cwæð Dauid, ða he hine eallunga geðiedde to ðæm geðoftscipe ðære incundan sibbe, he cyðde ðæt he nolde habban nane gemodsumnesse wið ða yfelan, ða he cuæð: Hu ne hatige ic [ða] ealle, Dryhten, ða ðe ðe hatigað? & for ðinum feondum ic aswand on minum mode, & mid fulryhte hete ic hie hatode, forðæm hie wæron eac mine find? Swa mon ðonne sceal ful[l]fremedlice Godes fiend hatigean, ðætte mon lufige ðæt ðæt hie beoð, & hatige ðæt ðæt hie doð. He sceal weorðan his life to nytte mid ðy ðæt he næte his unðeawas. Ac hu wene we hu micel scyld ðæt sie ðæt monn aðreote ðære nætinge yfelra monna, & nime sume sibbe wið ða wierrestan, nu se witga ðæt brohte Gode to lacum & to offrunga ðæt he ðara yfelena feondscipe ongean hine selfne aweahte for Gode? Forðæm wæs ðæte Leuis kynn gefengon hiera sweord, & eodon út ðurh ðone here, sleande ða scyl[d]gan; & forðæm hit is awriten ðæt hiera honda wæren gehalgode Gode, forðæmðe hie ne sparodan ða synfullan, ac slogon. Be ðæm wæs eac ðætte Fines forseah his neahgebura freondscipe, ða he ofslog his a(ge)ne geferan, ða he hine forlæg wið ða Madianiten, & ða forlegisse he mid ofslog, & swa mid his ierre he gestilde Godes ierre. & eft cwæð Crist ðurh hine selfne: Ne wene ge no ðæt ic to ðæm come on eorðan ðæt ic sibbe sende on eorðan, ac sweord. Forðæm, ðonne we us unwærlice geðiedað to yfelra monna freondscipe, ðonne gebinde we us to hiera scyldum. Be ðys ilcan wæs ðætte Gesaphað, se ðe ær on eallum dædum his lifes wæs to herigenne, fullneah mid ealle for-

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tribe of Levi grasped their swords, and went out through the host, slaying the sinful; and therefore it is written that their hands were hallowed to God, because they spared not the sinful, but slew them. Therefore, also, Phineas despised the friendship of his neighbours, when he slew his own companion because he lay with the Midianitish woman, and slew the harlot also; and so with his anger he appeased the anger of God. And again, Christ said through himself: "Think not that I came on earth to send peace on the earth, but a sword." Because, when we incautiously associate ourselves in friendship with wicked men, we bind ourselves to their sins. From this same cause Jehosaphat, who before was praiseworthy in all the deeds of his life, very nearly perished entirely through the friendship of Ahab. He was rebuked

for Achabes freondscipe. He wæs geleahtrod from Gode, ðurh ðone witgan him wæs to gecweden: Ðu fultumodest ðæm arleasum, & ðu gemengdest ðinne freondscipe wiþ ðone þe hatode God, & mid ðæm ðu geearnode Godes irre, ðær ða godan weorc ær næren on ðe mette; ðæt wæs ðæt ðu adydest ða bearwas of Iudea londe. Be ðæm we magon gehieran ðætte swæ micle swæ we us swiðor geðiedaþ & gemodsumiaþ to ðara yfelena monna freondscipe, ðætte we swæ micle fierr bioþ ðæm hiehstan ryhte aðiedde. Eac sint to manianne ða gesibsuman ðæt hie him ne ondræden ðæt hie ðas lænan sibbe ongean hie selfe gedrefen mid ðære ðreaunga, ðonne hit tocymð ðæt hie hit sprecan sculon. Ond eft hie sint to manianne ðæt hie ðeah ða sibbe anwealge oninnan him gehealden, ða þe hie utane mid ðære ðrafunga gedrefaþ. Ægðer ðara Dauid sæde ðæt he swiðe wærlice beheolde, ða he cwæð: Ic lufode ða þe sibbe hatedon, & ðonne ic him cidde, ðonne oncuðon hie me butan scylde. Hie oncuðon hiene for ðære cease, & he wæs ðeah hiora freond; ne aðreat hiene no ðæt he ða dysegan ne tælde, & ðeah þe hie hiene tældon, he hie lufode. Be ðys ilcan cwæð eft Paulus: Ic wolde, gif hit swæ bion meahte, ðæt ge wiþ ælcne monn hæfden sibbe eowres gewealdes. Forðæm he cwæð: Gif hit swæ bion meahte, and eac he cwæð: Eowres gewealdes, forðæm he wisse ðæt hit biþ swiðe unieðe ægðer to donne, ge wiþ ðone to cidanne þe yfel deð, ge eac sibbe wiþ to habbanne. Ac us is swiðe micel ðearf, ðeah ðeos hwilendlice sib for ure cease gedrefed weorðe on ðara yfelena monna mode, ðæt hie ðeah on ussum eallunga gehealden sie. Forðæm he cwæð be ðære sibbe: Eowres gewealdes,

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by God, when it was said to him through the prophet: "Thou helpedst the wicked man, and mingledst thy friendship with him who hated God, and therefore thou hast merited the anger of God, because the good works were not formerly found in thee; that was, that thou didst remove the groves from the land of Judah." From which we can hear, that the more we associate and agree in the friendship of the wicked, the farther we are separated from the highest righteousness. The peaceful are also to be admonished not to fear to disturb this transitory peace with themselves by severity, when they have to speak. And again, those who outwardly trouble them with severity are to be admonished to preserve peace entire within themselves notwithstanding. Both of which David said that he very carefully

wearð for Achabes freondscipe. He wæs geleahtrad from Gode, ðurh ðone witgan him wæs to gecweden: Ðu fultemodes ðæm arleasum, & ðu gemengdest ðinne freondscipe wið ðone ðe hatode God, & mid ðæm ðu geearnode Godes irre, ðær ða godan weorc ær næren ón ðe mette; ðæt wæs ðæt ðu adydes ða bearwas of Iudea londe. Be ðæm we magon gehieran ðætte sua micle sua we us swiður geðieðað & gemodsumiað to ðæra yfe[le]na freondscipe, ðætte we swa micle fier beoð ðæm hiehstan ryhte aðiedde. Eac sint to monigenne ða gesibsuman ðæt hie him ne ondræden ðæt hie ðas lænan sibbe ongean hie selfe gedrefen mid ðære ðreaunga, ðonne hit tocymð ðæt hie hit sprecan sculon. Ond eft hie sint to manianne ðæt hie ðeah ða sibbe anwealge oninnan hi*m* gehealden, ða ðe hie utane mid ðære ðrafunga gedrefað. Ægðer ðara Dauid sægde ðæt he swiðe wærlice beheolde, ða he cwæð: Ic lufode ða ðe sibbe hatodon, & ðonne ic him cidde, ðonne oncuðon hie me butan scylde. Hie oncuðon hiene for ðære cease, & he wæs ðeah hiora freond; ne aðreat hine no ðæt he ða dysegan ne tælde, & ðeah ðe hie hine tældon, he hie lufode. Be ðys ilcan cwæð eft Paulus: Ic wolde, gif hit swa beon meahte, ðæt ge wið ælcne monn hæfden sibbe eowres gewealdes. Forðæm he cwæð: Gif hit swa beon meahte, & eac he cwæð: Iowres gewealdes, forðæm he wisse ðæt hit bið swiðe unieðe ægðer to donne, ge wið ðone to cidanne ðe yfel deð, ge eac sibbe wið to habbenne. Ac us is swiðe micel ðearf, ðeah ðeos hwilendlice sibb for ure cease gedrefed weorðe on ðæra yfelena monna mode, ðæt hie ðeah on ussu*m* eallunga gehealden sie. Forðæm he cwæð bi ðære sibbe: Iowres gewealdes,

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observed, saying: "I loved those who hated peace; and when I chid them, they attacked me without cause." They attacked him because of the quarrel, and yet he was their friend; he did not tire of blaming the foolish, and although they blamed him, he loved them. Of this same St. Paul spoke again: "I would, if it could be so, that ye had peace with every man, as far as is in your power." He said "if it could be so," and he also said "as far as is in your power," because he knew that it is very difficult to do both, to chide him who does evil, and to preserve peace with him. But it is very necessary for us, although this transitory peace be disturbed by our quarrel in the minds of the wicked, that it be entirely preserved in ours. Therefore he said of peace, "as far as is in your power,"

forðæm sio sib mid ryhte bion sceal ægðer ge on ðæs cidendan monnes mode ge on ðæs geðafiendan. Gif hio ðonne of oðres gewite, on ðæs oðres hio ðurhwunige. Be ðæm se ilca Paulus on oðre stowe manode his gingran, & ðus cwæð: Swæ hwa swa urum wordum & gewritum hieran nylle, do hit mon us to witanne, & næbbe ge nænne gemanan wið hiene, forðæm ðætte hiene gesceamige. And eft æfter ðæm he cwæð: Ne scule ge wið hiene gebæran swæ swæ wið fiond, ac ge him sculon cidan swæ swæ breðer. Swelce he openlice cwæde: Forlæta ð ða uterran sibbe, & habba ð ða innerran fæste, ðætte eower unsib geeaðmede ðæs synnegan mod, swæ ðeah ðæt sio sib of iowre heortan ne gewite, ðeah hiere mon ne recce.

XLVII. Dætte on oðre wisan sint to manianne ða wrohtgeornan, on oðre ða sibsuman.

On oðre wisan sint to manianne ða þe wrohte sawað, on oðre ða sibsuman. Ða wrohtgeornan sint to manianne ðæt hie geðencen hwæs folgeras hie sindon. Be ðæm aworpnan engle is awriten on ðæm godspelle ðæt he sewe ðæt wiod on ða godan ærcas. Forðy wæs be him gecweden: Sum man ðis dyde þe ure fiond wæs. Be ðæs ilcan feondes limum is ðus [ge]cweden ðurh Salomon: Aworpen mon bið á unnyt, & gæð mid wó muðe, & bicneð mid ðæm eagum, & trit mid ðæm fet, & sprið mid ðæm fingre, & on wore heortan bið yfel donde, & on ælce tid saweð wrohte. Her we magon gehieran, ða he be ðæm wrohtgeornan secgean wolde, ðæt he hiene nemde se aworpna; forðæm,

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because peace ought properly to be in the heart both of the chider and of him who suffers himself to be chid. If, then, it depart from the heart of the one, let it remain in the other's. About which the same Paul admonished his disciples in another place, and spoke thus: "If any one will not listen to our words and letters, let it be made known to us, and have no intercourse with him, that he may be ashamed." And again, he said afterwards: "Ye must not treat him as an enemy, but remonstrate with him like a brother." As if he had openly said: "Relinquish the outer peace, and hold fast to the inner, that your enmity may humble the sinner's heart, yet so that peace may not depart from your heart, although it is not regarded."

forðæm sio sib mid ryhte beon sceal ægðer ge ón ðæs cidendan monnes mode ge on ðæs geðafiendan. Gif hio ðonne of oðres gewite, on ðæs oðres hio ðurhwunige. Be ðæm se ilca Paulus on oðre stowe monode his gingran, & ðus cwæð: Swa hwa swa urum wordum & gewritum hieran nylle, do hit mon us to witanne, & nabbe ge nanne gemanan wið hine, forðæm ðætte hine gesceamige. & eft æfter ðæm he cwæð: Ne scule [ge] wið hine gebæran swa swa wið feond, ac ge him sculon cidan swa swa breðer. Swelce he openlice cwæde: Forlætað ða uterran sibbe, & habbað ða innerran fæste, ðætte eower unsibb geeaðmede ðæs synnigan mod, swa ðeah ðæt sio sib of eowre heortan ne gewite, ðæah hiere mon ne recce.

XLVII. Ðætte on oðre wisan sint to monianne ða wrohtgeornan, on oðre ða gesibsuman.

On oðre wisan sint to monigenne ða ðe wrohte sawað, on oðre ða gesibsuman. Ða wrohtgeornan sint to manigenne ðæt hie geðencen hwæs folgeras hie sindon. Be ðæm aworpnan engle is awriten on ðæm godspelle ðæt he sewe ðæt weod on ða godan æceras. Forðy wæs bi him gecweden: Sum mon ðis dyde ðe ure feond wæs. Be ðæs ilcan feondes limum is ðus gecweden ðurh Salomon: Aworpen man bið â unnyt, & gæð mid wo muðe, & bicneð mid ðæm eagum, & trit mid ðæm fet, & sprico mid ðæm fingré, & on wore heortan bið yfel donde, & on æl[c]e tíd saweð wrohte. Her we magon gehieran, ða he be ðæm wrohtgeornan secgean wolde, ðæt he hine nemde se aworpna; forðon,

XLVII. That lovers of strife are to be admonished in one way, in another the peaceful.

Those who sow strife are to be admonished in one way, in another the peaceful. The lovers of strife are to be admonished to consider whose followers they are. Of the expelled angel it is written in the Gospel that he sowed the weed in the good fields. Therefore it was said of him: "An enemy of ours did this." Of the same enemy's members is thus spoken through Solomon: "An apostate is always useless, and goes with perverse mouth, and winks with the eyes, and treads with the foot, and speaks with the finger, and does evil with perverse heart, and is always sowing strife." In this passage we can hear how, when he wished to speak of the lover of strife, he called him the apostate;

gif he ær on ðæs ofermodan engles wisan innan his ingeðonce of Godes gesihðe ne afeolle, ðonne ne become he no utane to ðæm sæde ðære wrohte. Be ðæm is ryhtlice awriten ðæt hie biecne mid ðæm eagum, & sprece mid ðæm fingrum, & trit mid ðy fet; forðæmþe innor bið se hierde, ðæt is se willa, se hielt ða limu utan. Forðæm, ðonne mon ða fæstrædnesse his modes innan forlisð, ðonne bið he hwilum swiðe ungestæððiglice astyred utane on his limum, & gecyðð on ðære styringe ðara telgena utane ðæt ðær ne bið nan fæstnung on ðæm wyrtruman innan. Ac gehieren ða wrohtsaweras hwæt awriten is on ðæm godspelle, hit is awriten: Eadige bioð ða gesibsuman, forðæm hie bioð Godes bearn genemde. Be ðæm worde we magon geðencean, nu ða sint Godes bearn genemde þe sibbe wyrceað, ðætte ða sindon butan twion diofles bearn, þe hie toweorpan willað, forðæmþe ælc ðara þe hiene mid unryhte ascadan wile from ðære geðwærnesse, he wile forlætan ðære lufan grennesse, & forsearian on ðære ungeðwærnesse. Forðæm, ðeah he hwelcne wæstm forðbrenge godes weorces, gif he ne bið of godum willan & of untwyfaldre lufan ongunnen, ne bið he nauht. Geðencen be ðissum ða wrohtsaweras hu manigfaldlice hie gesyngiað, ðonne hie ðæt án yfel ðurhteoð, & mid ðæm anum yfle aterað of ðære mennescan heortan ealle ða godan cræftas. Mid ðæm anum yfle hie gefremmað unrim oðerra yfla, forðæm ða þe ða wroht sawað, hie adwæsceað ða sibbe, þe modor is ealra godra cræfta. Forðonþe nan cræft nis Godes deorwyrðra ðonne sio lufu, ne eft ðæm deofle nan cræft lioftælra ðonne hie mon slite. Swæ hwa ðonne swæ ða wrohte bið sawende, & mid ðy ða sibbe

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because, had he not formerly fallen in his thoughts from the sight of God, like the proud angel, he would not have become outwardly the seed of strife. Of whom it is rightly written that he winks with his eyes, and talks with his fingers, and treads with his foot; because the guardian, that is the will, who keeps the members externally, is inside. Therefore, when a man loses the consistency of his mind internally, he is sometimes very unsteadily agitated externally in his members, and shows by the agitation of the twigs outside that there is no stability in the root inside. But let the sowers of strife hear what is written in the Gospel; it is written: "Blessed are the peaceful, for they shall be called the children of God." From these words we can suppose that, since those who make peace are called the children of

gif he ær on ðæs ofermodan engles wisan innan his geðance of Godes gesiehðe ne afeolle, ðonne ne become he no utane to ðæm sæde ðære (wrohte). Be ðæm is ryhtlice awriten ðæt he bicne mid ðæm eagum, & sprece mid ðæm fingrum, & trit mid ðæm fet; forðæmðe innor bið se hierde, ðæt is se willa, se hielt ða leomu útan. Forðæm, ðonne mon ða fæstrædnesse his modes innan forlist, ðonne bið he hwilum swiðe ungestæððiglice astyred utane on his limum, & gekyðð on ðære styringe ðara telgena utane ðæt ðær ne bið nan fæstnung on ðæm wyrtruman innan. Ac gehiren ða wrohtsaweras hwæt awriten is on ðæm godspelle, hit is awriten: Eadige beoð ða gesibsuman, forðon hie beoð Godes bearn genemde. Be ðæm worde we magon geðencean, nu ða sint Godes bearn genemned ðe sibbe wyrcað, ðætte ða sindon butan tweon diofles bearn, ðe hie toweorpan willað, forðæmðe ælc ðara ðe hine mid unryhte ascadan wille from ðære geðwærnesse, he wile forlætan ðære lufan grennisse, & forsearian ón ðære ungeðwærnesse. Forðæm, ðeah he hwelcne wæstm forðbrenge gódes weorces, gif he ne bið of gódum willan & of untwiefaldre lufan ongunnen, ne bið he nawuht. Geðencen be ðissum ða wrohtsaweras hu monigfaldlice hie gesyngiað, ðonne hie ðæt án yfel ðurhtioð, & mid ðæm anum yfele aterað of ðære menniscan heortan ealle ða godan cræftas. Mid ðam anum yfele hie gefremmað unrim oðerra yfela, forðam ða ðe ða wrohte sawað, hie adwæscað ða sibbe, ðe modor is ealra godra cræfta. Forðonðe nan cræft nis Gode deorwyrðra ðonne sio lufu, ne eft ðæm deofle nan cræft leoftælra ðonne hie mon slíte. Swa hwa ðonne swa ða wrohte bið sawende, & mid ðy ða sibbe

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God, those are without doubt the devil's children who try to destroy it, because every one who wickedly tries to keep himself aloof from concord, will relinquish the greenness of love, and wither in dissension. Therefore, although he bring forth some fruit of good works, if it is not begun from good will and sincere love, it is nothing. From this let the sowers of strife consider how manifoldly they sin when they commit that single evil, and with it tear away from the human heart all good qualities. With that single evil they commit a multitude of other evils, because those who sow strife extinguish peace, which is the mother of all good qualities. Therefore no virtue is more acceptable to God than love, nor, again, any vice more pleasing to the devil than quarrelsomeness. Whoever, therefore, sows strife, and so destroys the

ofslihð on his geferan, he bið hiewcuðlice ðiow ðæm Godes fionde, þe simle wiðbritt ðæm untruman mode ðære sibbe þe he self forlet, & hiene mid ðæm forworhte, oð he ofdune afeoll, & nu git wilnað ðæt he us ðone weg fordicige, ðæt we ne mægen upastigan on ðone weg & on ða are þe he of afioll. Ongean ðæt sint to manianne ða þe ða sibbe sawað, ðæt hie swæ micel weorc to recceleaslice & to unwærlice ne don, & huru ðær ðær hie nyton hwæðer sio sib betre betweox gefæstnod bið, þe ne bið, forðæm swæ swiðe swæ hit dereð ðætte ænig wana sie ðære sibbe betweox ðæm godum, swæ swiðe hit eac dereð ðæt hio ne sie gewanod betweox ðæm yfelum. Forðæm, gif ða ðweoran & ða unryhtwisan hiora yfel mid sibbe gefæstniað, & tosomne gemengeað, ðonne bið geieced hiora mægen, & hiora yfelan weorcum gefultemad, forðæm swæ micle swæ hie gemodsumran bioð betweox him, swæ hie bioð beældran ða godan to swencanne. Be ðæm wæs ðætte sio godcunde stemn cwæð to ðæm eadegan Iobe ymb ða bodan ðæs idlan fætes, ðæt is se awergda Antecrist, hio cwæð: His flæ[s]ces lima clifað ælc on oðrum. And eft hio dyde sciella to bisene his heorðcnihtum, & ðus cwæð: Ælces fisces sciell bið to oðerre gefeged, ðæt ðær ne mæg nan æðm ut betweox. Swæ eac ða his folgeras, swæ hie unwiðerweardran & gemodran bioð, swæ hie swiðor hlecað tosomne, & eac fæstor tosomne bioð gefegede to godra monna hienðe. Swæ eac se se þa unryhtwisan tosomne sibbað, he seleð ðære unryhtwisnesse fultom & mægen, forðæm hie magon ða godan swæ micle swiður geswencean swæ hie hiora anmodlicor ehtað. Be ðæm cwæð se æðela lareow *sanctus* Paulus, ða he geseah ðæt folc Fariseo &

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peace of his companion, is a familiar servant of God's enemy, who is always depriving the infirm mind of the peace which he himself relinquished, and so ruined himself, till he fell down, and still wishes to block up our road, lest we ascend the path to the dignity he fell from. Those, on the contrary, who sow peace are to be admonished not to do such great works too recklessly and rashly, and especially when they do not know whether peace is better established between the two, or not; because, as much as any diminution of peace between the good is injurious, so much is it also injurious, if it is not diminished, between the bad. Because, if the perverse and unrighteous consolidate their evil with peace, and combine it together, their power is increased, and their evil deeds helped, because the greater their unanimity between

ofslihð on his geferan, he bið hiewcuðlice ðeow ðæm Godes feonde, ðe simle wiðbritt ðæm untruman mode ðære sibbe ðe he self forlét, & hine mid ðæm forworhte, oð he ofdune afeoll, & nu giet wilnað ðæt he ús ðone weg fordikige, ðæt we ne mægen astigan on ðone weg & on ða are ðe he of áfeoll. Ongean ðæt sint to manienne ða ðe ða sibbe sawað, ðæt hie swa micel weorc to recceleaslice & to unwærlice ne don, & huru ðær ðær hie nyton hwæðer sio sibb betre betwux gefæstnod bið, ðe ne bið, forðæm swa swiðe swa hit dereð ðætte ænig wana sie ðære sibbe betwux ðæm goodum, swa swiðe hit eac dereð ðæt hio ne sie gewanod betwux ðæm yfelum. Forðæm, gif ða ðweoran & ða unryhtwisan hiera yfel mid sibbe gefæstnigað, & tosomne gemengað, ðonne bið geiced hiera mægen, & hiora yfelum weorcum gefultumod, forðon swa micle swa hie gemodsumeran bioð betwux him, swa hie beoð bealdran ða godan to swenceanne. Be ðæm wæs ðætte sio godcunde stemn cwæð to ðæm eadgan Iobe ymb ða bodan ðæs idlan fætes, ðæt is se awirgda Antexrist, hio cwæð: His flæsces lima clifað ælc on oðrum. & eft hio dyde sciella to bisene his heorðcneohtum, & ðus cwæð: Ælces fisces sciell bið to oðerre gefeged, ðæt ðær ne mæg nan æðm ut betwuxn. Swa eac ða his folgeras, swa hie unwiðerweardran & gemodran beoð, swa hie swiður hlecað tosomne, & eac fæstor tosomne beoð gefegde to godra monna hienðe. Swa eac se se ðe ða unryhtwisan tosomne sibbað, he seleð ðære unryhtwisnesse fultom & mægen, forðæm hie magon ða gódan swa micle swiður geswencean swa hie hiora anmodlicor ehtað. Be ðæm cwæð se æðela lareow *sanctus* Paulus, ða he geseah ðæt folc Phariseo &

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themselves, the bolder they will be to trouble the good. Therefore the divine voice spoke to the blessed Job about the messengers of the useless vessel, that is the accursed Antichrist; it said: "The limbs of his flesh cleave together." And again, it used scales as an illustration for his domestic servants, speaking thus: "The scale of every fish is joined to the other, so that no breath can pass out between." So also his followers, the more friendly and unanimous they are, the more closely they unite, and the more firmly they join together to annoy the good. So also he who reconciles the wicked together, supports and strengthens unrighteousness, because the more unanimously they persecute the good, the more they will be able to afflict them. Of which the noble teacher St. Paul spoke, when he saw how the sects of the Pharisees

Saducia anmodlice his ehton, he tilode hie betweox him to tosceadanne, & ðus cwæð: Hwæt do ge, broðor, doð esnlice. Hu, ne eom ic eower gefera, & eom Fariseisc swæ same swæ ge? & forðæm min mon eht þe ic bodige ymb ðone tohopan deadra monna æristes. Forðæm he cwæð ða word, forðæm ða Saducie andsacedon ðære æriste æfter deaðe, & ða Fariseos geliefdon ðære æriste, swæ swæ ða halgan gewritu bodiað. Swæ he tosced ðara ehtera anmodnesse þe hiene ær woldon fordon, & Paulus com gesund ðanon. Eac sint to manianne ða þe on ðæm bioð abisgode ðæt hie sibbe tiliað, ðæt hie ærest tiligen to gecyðonne ðæm ungesceadwisum modum hu sio lufu bion scyle ðære inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige; forðon, ðonne ðonne hie geðenceað ða ryhtan lufe, ðæt hie eac geðencen ðæt hie ne weorðen beswicene mid ðære uterran lufe, & ðonne hie ongietað ða godcundan sibbe, ðætte sio eorðlice sib hie ne geteo to wyrsan. Ond eft ðonne sume yfele men swæ gerade bioð ðæt hie ne magon godum monnum derigean, ðeah hie willen, ðonne is betre ðeah ðæt mon eorðlice sibbe betweox ðæm fæstnige, oððæt hie mægen ongietan ða uplican sibbe; ðætte hie ðurh ða menniscan sibbe mægen astigan to ðære godcundan sibbe, ðeah hio him ðonne [giet] fior sie, forðæm ðæt yfel hiora unrihtwisnesse hie hæfð ðonne git ahirde, ðætte hie ðonne gemanðwærige sio lufu & sio geferræden hiora nihstena, & hie to betran gebrenge.

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and Sadducees unanimously persecuted him, trying to set them at variance, and spoke thus: "What ye do, brothers, do manfully. What, am I not your companion, and a Pharisee as ye are? And I am persecuted because I preach about the hope of the resurrection of the dead." He spoke thus because the Sadducees denied the resurrection after death, and the Pharisees believed in it, as the holy Scriptures tell. So he disturbed the unanimity of his persecutors, who before wished to destroy him, and escaped unhurt. Those who busy themselves with promoting peace are also to be admonished first to try and show the unwise minds what the love of inner peace ought to be, lest

Saducia anmodlice his ehtan, he tiolode hie betwux him to toscadanne, & ðus cwæð: Hwæt do ge, broður, doð esnlice. Hu, ne eom ic eower gefera, & eom Fariscisc swa same swa ge? Ond forðæm mīn monn eft ðe ic bodige ymb ðone tohopan deadra monna ærestes. Forðæm he cwæð ða word, forðæm ða Saducie antsacodon ðære æriste [æfter deaðe, & ða Farisseos geliefdon ðære æriste], swa swa ða halgan gewritu bodigað. Swa he tosced ðara ehtera anmodnesse ðe hine ær woldon fordon, & Paulus com gesund ðonon. Eac sint to manianne ða ðe on ðam beoð abisgode ðæt hie sibbe tiligað, ðæt hie ærest tilgen to kyðanne ðæm ungesceadwisum modum hu sio lufu beon scyle ðære inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige; forðon, ðonne ðonne hie geðencað ða ryhtan lufe, ðæt hie eac geðencen ðæt hie ne weorðen beswicene mid ðære uterran lufe, & ðonne hie ongitað ða godcundan sibbe, ðætte sio eorðlice sib hi ne geteo to wirsan. Ond eft ðonne sume yfele menn swa gerade beoð ðæt hie ne magon godum monnum derian, ðeah hie willen, ðonne is betere ðeah ðæt mon eorðlice sibbe betwux ðæm fæstnige, oððæt hie mægen ongietan ða uplican sibbe; ðætte hie ðurh ða menniscan sibbe mægen astigan to ðære godcundan sibbe, ðeah hio him ðonne giet feorr sie, forðæm ðæt yfel hiera unryhtwisnesse hie hæfð ðonne giet ahierde, ðætte hie ðonne gemonnðwærige sio lufu & sio geferræden hiora niehstena, & hie to beteran gebrenge.

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the outer peace injure them after a time; that, when they think of righteous love, they may also take care not to be deceived by the outer love, and when they understand the divine peace, the earthly peace may not deteriorate them. And again, when any bad men are so circumstanced as not to be able to injure the good, although they desire it, it is better to confirm earthly peace between them, until they can appreciate sublime peace; that through human peace they may ascend to divine peace, although it is yet far from them, because the evil of their unrighteousness still hardens them, that love and the society of their neighbours may humanise and reform them.

XLVIII. Dætte on oðre wisan sint to manianne ða þe ða halgan æ ryhtlice ongietan ne cunnon; on oðre wisan ða þe hie ryhtlice ongietaþ, & ðeah for eaðmodnesse swugiaþ ðæt hie hie ne bodiaþ.

On oðre wisan sint to manianne ða þe ða halgan æ ryhtlice ongietan ne cunnon; on oðre þa þe hie ryhtlice ongietan cunnon, & ðeah for eaðmodnesse swugiaþ ðæt hie hie ne bodiaþ. Ða sint to manianne þe þa æ ryhtlice ne ongietaþ, ðætte hie geðencen ðætte hie ðone halwyndan drync ðæs æðelan wines ne gehwierfen him selfum to attre, & ðæt isen ðæt hie men mid lacnian sculdon, ðæt hie mid ðæm hie selfe to feore ne gewundigen, ðylæs hie mid ðy tole ðæt hale lic gewierden þe hie sceoldon mid ðæt unhale awegaceorfan. Eac hie sint to manianne ðæt hie geðencen ðæt ða halgan gewritu sint us to leohtfatum gesealde, ðæt we mægen gesion hwæt we don scylen on ðisse niht, ðæt is ðis andwearde lif, swæ swæ ðæt liohtfæt licht on niht urum eagum, ðætte ða gewritu on dæg lichten urum mode. Ac ðonne hwa ne con ða ryhtlice ongietan, ðonne biþ him ðæt lioht aðiestrod. Ne gehwierfde hiene næfre ðæt unryhtwise ingeðonc to ðæm won andgiete, gif he ær nære aðunden on ofermettum. Ac ðonne hie wenaþ ðæt hie selfe wisran sien ðonne oðre, ðonne forhycgeaþ hie ðæt hie folgien oðrum monnum æfter betran ondgiete, & wilniaþ ðæt hie gegitsien & gelicetten æt ðæm ungetydum folce wisdomes naman. Higiaþ ðonne ealle mægene ðæt hie ðæt gedwellen ðæt oðre menn

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XLVIII. That those who cannot rightly understand the holy law are to be admonished in one way; in another those who understand it rightly, and yet for humility refrain from preaching it.

Those who cannot rightly understand the holy law are to be admonished in one way; in another those who can understand it rightly, and yet from humility refrain from preaching it. Those who do not understand the law rightly are to be admonished not to turn the salutary draught of noble wine into poison for themselves, and not to wound themselves mortally with the lancet with which they should cure men, lest they destroy the sound flesh with the instrument that should cut away the

XLVIII. Đætte on oðre wisan sint to manianne ða ðe ða halgan æ ryhtlice ongietan ne cunnon; on oðre wisan ða ðe hie ryhtlice ongietaþ, & ðeah for eaðmodnesse swugiaþ ðæt hi hi ne bodigeaþ.

On oðre wisan sint to manigenne ða ðe ða halgan æ ryhtlice ongietan ne cunnon; on oðre ða ðe hie ryhtlice ongietan cunnon, & ðeah for eaðmodnesse swigiaþ ðæt hie hie ne bodiaþ. Đa sint to maniene ðe ða æ ryhtlice ne ongietaþ, ðætte hie geðencen ðætte hie ðone halwendan dryne ðæs æðelan wines ne gehwyrfen him selfum to attre, & isen ðæt hie menn mid lacnian sculdon, ðæt hie mid ðæm hie selfe to feore ne gewundigen, ðylæs hie mid ðy tole ðæt hale lic gewierden ðe hie sceoldon mid ðæt unhale awegaceorfan. Eac hie sint to manigenne ðæt hie geðencen ðæt ða halgan gewritu sint ús to leohtfatum gesald, ðæt we mægen geseon hwæt we dón scylen on ðisse niht, ðæt is ðis andwearde lif, swa swa ðæt leohtfæt lieht on nieht urum eagum, ðætte ða gewritu on dæg liehten urum mode. Ac ðonne hwa ne cann ða ryhtlice ongietan, ðonne bið him ðæt leoht aðiestrod. Ne gehwyrfde hine næfre ðæt unryhtwise ingeðonc to ðæm wón andgiete, gif he ær nære on ofermettum aðunden. Ac ðonne hie wenaþ ðæt hie wisran sien selfe ðonne oðre, ðonne forhyggeaþ hie ðæt hie folgien oðrum monnum æfter bettran andgiete, & wilniaþ ðæt hie gegitsien & gelicetten æt ðæm ungetydum folce wisdomes naman. Higiaþ ðonne ealle mægene ðæt hie ðæt gedwellen ðæt oðre menn

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unsound. They are also to be admonished to consider that the holy Scriptures are given us as lanterns, that we may see what we are to do in this night, that is, this present life, as the lantern gives light to our eyes at night, that the Scriptures may enlighten our mind by day. But when a man cannot appreciate it properly, his light is obscured. The unrighteous mind would never have perverted him to the perverse understanding, had he not been previously inflated with pride. But when they think that they are themselves wiser than others, they do not care to follow other men after better understanding, but wish to gain by greed and hypocrisy the name of wisdom from the untaught multitude. They strive, then, with all their might to obscure that which others have rightly and sagaciously understood, and try to

ryhtlice & gesceadwislice ongieten habbaþ, & hiora agen unryht willaþ mid þy getrymman. Be þæm wæs swiþe wel gecweden þurh Amos þone witgan, he cwæþ: Hie snidon þa Galatiscan wif þe bearneacne wæron, & woldon mid þy geryman hiora landgemæru. Þæt folc wæs gehaten Galaþ on Ebreisc, þæt is on Englisc gewitnesse heap, forþæm eall sio gesamnung þære halgan ciricean þurh ondetnesse hielt þa gewitnesse þære soðfæstnesse. Þy is swiþe ryhte getacnod þurh Galaþes noman sio halge gesomnung, forþæmþe ealle þa geleaffullan bodigeaþ be Gode þætte soþ is. Þonne getacniaþ þa eacniendan wif þa saula þe þa gebodu ongietaþ, & hie mid godcundlicre lufan underfoþ: gif þæt underfangne ondgiet to ryhtre tide biþ forþbroht, þonne biþ hit mid þy þurhtogenan weorce gedon, swelce hit sie geboren. Þæt is þonne þæt mon his mearce bræde, þæt mon his hligsan & his noman mærsige. Ac þonne mon sniþ þa bearneacan wif on Galaþ hiora mearce mid to ryman [hrymanne], þonne þa gedwolmen mid wore lare ofsleaþ þæt mod geleaffulra monna, þonne þonne hit furþum ryht andgit underfangen hæfþ, & him hwæthwugu sio soðfæstnes on geeacnod biþ, ærþæmþe hit fullboren sie, & willaþ mid þy gedon þæt hie mon hlige wisdomes, mid þy þe hie ofsniþen mid þy seaxe hefiglices gedwolan þa unborenan bearn, þe þonne furþum bioþ mid wordum geeacnode on geleaffulra mode; ac hie wilniaþ mid þy þæt hie mon herige, & cweþe þæt hie sien wise lareowas. Ac gif we wilnien þæt hie þæs wós geswicen, þonne sculon we hie ealra þinga ærest & geornost læran þæt hie ne wilnigen leasgilpes, forþæm, gif se wyrtruma þære upahæfenesse ærest wierþ forcorfen, þonne biþ hit sona

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confirm their own unrighteousness thereby. Of which was very well spoken through the prophet Amos; he said: "They cut open the pregnant women of Gilead, to strengthen their boundaries." The people was called in Hebrew Gilead, which is in English "the heap of testimony," because the whole assembly of the holy church preserves the testimony of truth through confession. Therefore the holy assembly is very rightly signified by the name of Gilead, because all believers proclaim about God what is true. The pregnant women signify the souls which understand the commands, and receive them with divine love: if the received understanding is brought forth at the proper time, its birth is as if it were caused by the accomplished

ryhtlice & gesceadwislice ongieten habbaþ, & hira agen unryht willaþ mid þy getrymman. Be þæm wæs swiþe wel gecweden þurh Amos þone witgan, he cwæþ: Hie sindon þa Galatis[can] wif þe bearne[a]-cene wæron, & woldon mid þy getryman hira landgemæru. Dæt folc wæs gehaten Galaþ on Ebrisc, þæt is on Englisc gewitnesse heap, forþæm eal sio gesomnung þære halgan ciricean þurh ondetnesse hielt þa gewitnesse þære soþfæsþnesse. Dy is swiþe ryhte getacnod þurh Galates naman sio halige gesomnung, forþæmþe ealle þa geleaffullan bodiaþ be Gode þæt soþ is. Donne getacniaþ þa [ge]eacniendan wif þa saule þe þa gebodu angietaþ, & hie mid godcundlicre lufan underfóþ: gif þæt underfangne andgit to ryhtre tide biþ forþbroht, þonne biþ hit mid þy þurhtogenan weorce gedón, swelce hit sie geboren. Dæt is þonne þæt mon his mearce bræde, þæt mon his hlisan & his naman mærsige. Ac þonne mon sniþ þa bearneacnan wif ón Galaþ hira mearce mid to rymanne, þonne þa gedwolmenn mid wore lare ofsleaþ þæt mod geleaffullra monna, þonne þonne hit furþum ryht andgiet underfangen hæfþ, & him hwæthwugu sio soþfæsþnes on geeacnod biþ, ærþæmþe hit fullboren sie, & willaþ mid þy gedón þæt hie mon hlige wisdomes, mid þy þe hie ofsniþen mid þy seaxe hefiglices gedwolan þa unborenan bearn, þe þonne furþum beoþ mid wordum geeacnode on geleaffullra mode; ac hie wilniaþ mid þy þæt hie mon herige, & cweþe þæt hie sin wise lareowas. Ac gif we wilnigen þæt hie þæs wós geswicen, þonne sculon we hie ealra þinga ærest & geornost læran þæt hie ne wilnigen leasgielpes, forþæm, gif se wyrt-truma þære úpahafenisse ærest wyrþ forcorfen, þonne biþ hit sona

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work. Extending one's boundaries is proclaiming one's name and fame. Men cut open the pregnant women in Gilead to increase their territories, when heretics with perverse doctrine slay the minds of believers, when they have received a right understanding, and truth is partially begot on them, before it is completely born, and wish so to get a reputation for wisdom by cutting out with the knife of grievous error the unborn children, who are begot with words in the minds of the faithful; but they wish to be praised for it, and accounted wise teachers. But if we wish them to cease from evil, we must teach them first and most zealously of all things, not to desire false glory, because if the root of pride is first cut away, it is evident that the

swutol ðæt ða twigu forseariað ðære unryhtan lare. Eac hie sint to manianne ðætte hie ðurh hiora gedwolan & ðurh hiora ungeðwærnesse ða Godes æ, þe us forbiet deoflum to offrianne, ðæt hie þa ilcan æ ne gehwierfen to diofulgilde. Be ðæm Dryhten siofiende cwæð ðurh Ossei ðone witgan, he cwæð: Ic him sealde hwæte & win & ele & gold & sylofr ic him sealde genoh, & ðæt hie worhton to diofolgieldum Bále hiora gode. Ac ðonne we underfoð ðone hwæte æt Gode, ðonne we ongietaþ inweardlice ða æ, & onwrioð þa diglan cwidas, swelce we nimen ðone clænan hwæte, & weorpen ðæt ceaf onweg. And ðonne us selð God his win, ðonne he us oferdrencð mid ðære lare dioplices ondgietes. And ðonne he us selð his oele, ðonne he us his bebodu openlicor gecyð, & mid ðæm ure lif liðelice & getæslice ferеð. And ðonne he us selð micel siolfor, ðonne he us selð mycele getyngnesse & wlitige spræce ymbe soðfæstnesse to cyðonne. Ðonne he us gewelegaþ mid golde, ðonne he ure heortan onliht & gebirht mid ðæm sciman healices ondgietes. Ðis is eall ryhtwisra monna offrung Gode, ac hit brengaþ eall ða gedwolmen Bále, midðæmþe hie hiora hieremonna mod gedwellaþ, & eall hiera ondgiet forhwerfaþ mid hiora wó lare. Ðonne he doð ðone hwæte & ðæt win & ðone oele & ðæt silofr to diofolgieldum, ðonne hie ða gesibsumnesse & ða gesceadwisnesse to gedwolan & to ungeðwærnesse gehwierfaþ. Forðæm hie sint to manianne ðæt hie geornlice geðencen, ðonne hie mid forhwerfde mode ðære sibbe bebod gehwerfaþ to ungeðwærnesse, ðæt hie ðonne hie selfe ofsleaþ from lifes wordum mid ryhtum Godes dome. Ongean ðæt sint to manianne ða þe ða word ðære halgan æ ryhtlice

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twigs of unrighteous doctrine will soon wither. They are also to be admonished with their errors and discord not to pervert the law of God, which forbids us to sacrifice to devils, to idolatry. Of which the Lord spoke sadly through the prophet Hosea, saying: "I gave them wheat and wine and oil and gold and silver; I gave them enough, and they made it into idols for their god Baal." We receive the wheat from God, when we inwardly understand the law, and reveal the obscure sayings, as if we took the pure wheat, and threw away the chaff. And God gives us his wine, when he intoxicates us with the doctrine of deep understanding. And he gives us his oil, when he proclaims to us his commands more openly, and therewith leads on our life gently and softly. And he gives us much silver, when he gives us great

swutol ðæt ða twigu forsceariað ðære unryhtan lare. Eac hie sint to manigenne ðætte hie ðurh hiera gedwolan & ðurh hiera ungeðwærnesse ða Godes æ, ðe us forbiet diofulum to offrianne, ðæt hie ða ilcan æ ne gehwierfen to diofulgielde. Be ðæm Dryhten siofigende cwæð ðurh Ossei ðone witgan, he cwæð: Ic him sealde hwæte & wín & [o]ele & gold & siolfor; ic him sealde genog, & ðæt hie worhton to diofulgieldum Bale hiera gode. Ac ðonne we underfoð ðone hwæte æt Gode, ðonne we ongietað inweardlice ða æ, & onwreoð ða dieglan cwidas, swelce we nimen ðone clænan hwæte, & weorpen ðæt ceaf onweg. & ðonne us selð God his wín, ðonne he us oferdrencð mid ðære lare dioplices andgites. & ðonne he us selð his ele, ðonne he us [his bebodu] openlicor gecyð, & mid ðæm [ure líf] liðelice & getæslice fereð. & ðonne he us seleð micel siolfor, ðonne he us selð micle getyngnesse & wlitige spræce ymb soðfæstnesse to cyðanne. Ðonne he us gewelegað [mid golde], ðonne he ure heortan onlieht & gebierht mid ðæm sciman healices angietes. Ðis is eall ryhtwisra monna offrung Gode, ac hit briengað eal ða gedwolmen Bale, midðæmðe hie [hiora] hieremonna mód gedwellað, & eall hiera andgit forhwirfað mid hiera wore lare. Ðonne hie doð ðone hwæte & ðæt wín & ðone ele & ðæt siolfor to diofulgieldum, ðonne hie ða gesibsumnesse & gesceadwisnesse to gedwolan & to ungeðwærnesse gehwyrfað. Forðæm hie sint to manigenne ðæt hie geornlice geðencen, ðonne hie mid forhwirfede mode ðære sibbe bebod gehwierfað to ungeðwærnesse, ðæt hie ðonne hie selfe ofsleað from lifes wordum mid ryhtum Godes dome. Ongean ðæt sint to manigenne ða ðe ða word ðære halgan æ ryh(t)lice

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eloquence and fair speech to preach the truth. He enriches us with gold, when he illuminates and brightens our hearts with the splendour of lofty understanding. All this is the offering of righteous men to God, but heretics bring it all to Baal, because they seduce the minds of their subjects, and pervert their whole understanding with their perverse doctrine. They make the wheat and wine, oil and silver, into idolatry, when they pervert peace and wisdom to error and discord. Therefore they are to be warned to consider carefully, that when they with perverted mind turn the commandments of peace into discord, they kill themselves with the words of life by the righteous judgment of God. On the other hand, those who are able to understand the words of the holy law properly, and yet will not humbly teach them,

ongietan cunnon, & hie swæðeah eaðmodlice nyllað læran, hie sint to manianne ðæt hie hie selfe ongieten on ðæm halgum gewritum, ærðæmþe hie oðre læren, ðylæs hie ealtigen oðerra monna dæda, & forgieten hie selfe, & ðonne hie eall ða halgan gewritu ryhtlice ongieten hæbben, ðæt hie ne forgieten hwæt be ðæm upahæfenum gecweden is, hit is gecweden: Dysig bið se læce & untyd þe wilnað ðæt he oðerne mannan gelacnige, & nat ðæt he self bið gewundod. Forðæm sint to manianne ða þe eaðmodlice nyllað læran Godes word, ðætte ðonne ðonne hie ða untruman lacnian willað, ðætte hie ær gesceawien ðæt ator hiora agenra medtrymnesse on him selfum, ðylæs hie hie selfe acwellen, ðær ðær hie ða oðre lacniað. Ac him mon sceal manian ðæt hie geðencen ðætte hie hie selfe ne geunðwærien ðæm wordum þe hie lærað mid ðy ðæt hie oðer don, oðer hie læren. Ac gehieren hwæt awriten is on ðæm ærendgewrite *sancte* Petres, hit is awriten: Swæ hwa swæ spræce, spræce he Godes worde, swelce ða word na his ne sien, ac Godes. Gif hit ðonne Godes word bioð, næs his, forhwy sceal hwa ðonne beon ahæfen on ðæm, swelce hit his agnu word sien? Ac hie scoldon gehieran ðone cwide þe *sanctus* Paulus cwæð to Corintheum, he cwæð: Swæ swæ of Gode beforan Gode we sprecað on Criste. Se ðonne spricð of Gode beforan Gode, se þe ongit ðæt he ða word ðære lare from Gode onfeng, & ðurh ða wilnað Gode to licianne, nealles monnum. Hie sculon gehieran ðone cwide þe awriten is on Salomonnes bocum, hit is awriten ðætte God onscunige ælene ofermodne mon. Se ðonne þe mid Godes wordum his agenne gilp secð, he wile reafian ðone þe hie him sealde his anwaldes; & ne ondræt him

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are to be admonished to understand themselves in the holy Scriptures before they teach others, lest they observe the deeds of others, and forget themselves, and when they have properly understood all the holy Scriptures, not to forget what is said of the proud; it is said: "Foolish and unskilful is the physician who desires to cure another, and knows not that he himself is wounded." Therefore, those who will not humbly teach the words of God, are to be admonished, when they wish to cure the sick, first to look to the poison of their own diseases in themselves, lest they themselves die while curing the others. They are to be admonished to consider, that they are not themselves to cause discord with the words they teach, by doing one thing and teaching another. But let them hear what is written in the letter

ongietan cunnon, & hie swaþeah eaþmodlice nyllaþ læran, hie sint to manigenne þæt hie hie selfe ongieten on þæm halgum gewritum, ærþæmþe hie oþre læren, þylæs hie eahtigen oþer(ra) monna dæda, & forgieten hie selfe, & þon*ne* hie eal þa halgan gewritu ryhtlice ongiten hæbben, þæt hie ne forgiten hwæt bi þæm ûpahæfenum gecweden is, hit is gecweden: Dysig biþ se læce & untyd þe wilnaþ þæt he oþerne mon gelacnige, & nat þæt he self biþ gewundad. Forþæm sint to monigenne þa þe eaþmodlice nyllaþ læran Godes word, þætte þonne þon*ne* hie þa untruman lacnian willaþ, þætte [hie] ær gescea-wigen þæt ater hiera agenra mettrymnessa on him selfum, þylæs hie selfe acwelen, þær þær hie þa oþre lacniaþ. Ac hie mon sceal manian þæt hie geþencen þætte hie selfe ne geunþwærigen þæm wordum þe hie læraþ mid þy þæt hie oþer don, oþer hie læraþ. Ac gehieren hwæt awriten is on þæm ærendgewrite *sancte* Petres, hit is awriten: Swa hwa swa sprece, sprece he Godes worde, swelce þa word no his ne sien, ac Godes. Gif hit þonne Godes word bioþ, næs his, forhwy sceal hwa þonne bion ahæfen on þæm, swelce hit his agenu word sien? Ac hie scoldon gehieran þone cuide [þe] *sanctus* Paulus cwæþ to Corintheum, he cwæþ: Sua sua of Gode beforan Gode we sprecaþ on Criste. Se þonne spricþ of Gode beforan Gode, se þe ongiet þæt he þa word þære lare from Gode onfeng, & þurh þa wilnaþ Gode to liciganne, nalles mannum. Hie sculon gehieran þone cuide þe awriten is on Salomonnes bocu*m*, hit is awriten þætte God anscunige ælcne ofermodne man. Se þonne þe mid Godes wordum his agenne gielp seceþ, he wile reafian þone þe hie him sealde his anwaldes; & ne ondræt him

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of St. Peter; it is written: "Whoever speaks, let him speak with the word of God, as if the words were not his, but God's." If, then, they are God's words, not his, why shall any one be proud on account of them, as if they were his own words? But they should hear what St. Paul said to the Corinthians; he said: "As if from God before God we speak in Christ." He speaks from God before God, who understands that he has received the words of instruction from God, and through them desires to please God, not men. They shall hear the words written in Solomon's books; it is written that God abominates all proud men. He who seeks his own glory with God's words, wishes to deprive him who gave them to him of his authority; and is not afraid of subordinating God to himself, although God gave

no, ðeah he dó God behindan hiene, ðeah þe him God gefe ðæt ðæt ðær mon hereð. Eac hie sculon gehieran hwæt to ðæm lareowum gecweden is ðurh Salomon, hit is gecweden: Drinc ðæt wæter of ðinum agnum mere, & ðætte of ðinum agnum pytte aflowe, & læt ðine willas ūrnan wide, & todæl hie, læd hie giond ðin land, & gegierwe ðæt hie irnen bi herestrætum, & hafa hie ðeah ðe anum, ðylæs elðiódige hie ne dælen wið ðe. Ðonne drincð se lareow ðæt wæter of his agnum mere, ðonne he gehwierfð ærest to his agnum ingeðonce to hladanne ðæt wæter, ðæt is to wyrceanne ðæt [ðæt] he lærð. Ðonne he drincð of ðæm wielme his agnes pyttes, ðonne he bið self geðwæned & wel gedrenced mid his agnum wordum. Swiðe wel wæs ðios spræc mid ðy geieced þe Salomon cwæð: Læt forð ðine wyllas, & todæl ðin wætru æfter herestrætum. Ðæt is ðætte se lareow sceal ærest self drincan of ðæm wille his agenre lare, & siððan geotan mid his lare ðæt ilce wæter on his hieremonna mod. Ðæt is ðonne ðæt mon his wætru utlæte, ðæt se lareow mid ðy cræfte his lareowdomes utane on oðre menn geote, oððæt hie innan gelærede weorðen. Ðæt is ðonne ðæt mon his wætru todæle æfter kyninga herestrætum, ðæt mon ða godcundan spræce ðære mengio ðæs folces todæle gemetlice ælcum be his andefene. Ac forðonþe oft sio wilnung ðæs idlan gilpes gegripð ðæt mod ðæs lareowes, ðonne he ongiet ðæt ða Godes word monegum men liciað þe ðurh his muð bioð gesprecen, forðæm wæs gecweden ðæt ðæt we ær sædon ðurh Salomon ðone snottran, he cwæð: Ðeah ðu ðin wætru todæle, hafa hie ðeah ðe self, & ne sele elðiodegum hiora nowuht. He mænde þa awierdan gastas. Bi ðæm spræc Dauid swiðe

him what men praise. They shall also hear what is said to teachers through Solomon; it is said: "Drink the water from thine own cistern, and that which flows from thine own well, and let thy springs flow widely, and divide them, lead them over thy lands, and make them flow along the highroads, and yet keep them to thyself, lest strangers share them with thee." The teacher drinks the water from his own cistern, when he turns first to his own mind to draw the water, that is, to do what he teaches. He drinks from the flow of his own well, when he is himself softened and well watered with his own words. To these words were very well added what Solomon said: "Send forth thy streams, and disperse thy waters along the highroads." That is, that the teacher is first to drink of the spring of his own doctrine,

no, ðeah ðe he do God behindan hine, ðeah ðe him God geafe ðæt ðæt ðær mon hereð. Eac hie sculon gehieran hwæt to ðæm larcowum gecweden is ðurh Salomon, hit is gecweden: Drinc ðæt wæter of ðinum agenum mere, & ðætte of ðinum agnum pytte aflowe, & læt ðine willas iernan wide, & todæl hie, læd hie gind ðin lond, & gegier ðæt hie iernen bi herestrætum, & hafa hie ðeah ðe anum, ðylæs elðiodige hie dælen wið ðe. Ðonne drincð se lareow ðæt wæter of h(i)s agnum mere, ðonne he gehwirfð æresð to his agnum ingeðonce to hladanne ðæt wæter, ðæt is to wyrceanne ðæt ðæt he lærð. Ðonne he drincð of ðæm wielme his agnes pyttes, ðonne he bið self geðwæned & wel gedrenced mid his agnum wordum. Swiðe we[l] wæs ðios spræc mid ðy geieced ðe Salomon cwæð: Læt forð ðine willas, & todæl ðin wætru æfter herestrætum. Ðæt is ðætte se lareow ærest sceal self drincan of ðæm wille his agenre lare, & siððan geotan mid his lare ðæt ilce wæter on his hieremonna mod. Ðæt is ðonne ðæt mon his wætru útlæte, ðæt se lareow mid ðy cræfte his lareowdomes utane on ôðre menn giote, oððæt hie innan gelærede weorðen. Ðæt is ðonne ðæt mon his wætru todæle æfter cyninga herestrætum, ðæt mon ða godcundan spræce ðære menigo ðæs folces todæle gemetlice ælcum be his andefne. Ac forðonðe oft sio wilnung ðæs idlan gielpes gegripð ðæt mod ðæs lareowes, ðonne he ongiet ðæt ða Godes word manegum menn liciað ðe ðurh his muð beoð gesprecen, forðæm wæs gecweden ðæt ðæt we ær sædon ðurh Salomon ðone snotran, he cwæð: Ðeah ðu ðin wætru todæle, hafa hie ðeah ðe self, & ne sele elðiodigum hira nawuht. He mænde ða awiergedan gæstas. Bi ðæm spræc Dauid

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and then with his instruction to pour the same water over the minds of his subjects. Sending out one's waters means, that the teacher is to water other men outwardly with the art of his instruction, until they become learned inwardly. Dispersing one's waters along the king's highways means, that we are to disperse the divine words among the multitude of the people suitably, to each according to his capacity. But since often the desire of vainglory seizes on the mind of the teacher, when he sees that the words of God which are spoken through his mouth please many, that was said which we have quoted above, through the wise Solomon, who said: "Although thou disperse thy waters, yet keep them for thyself, and give nothing of them to strangers." He meant the accursed spirits. Of whom

cuðlice on salmum, swæ he hit oft acunnad hæfde, he cwæð: Elðiodige arison wiþ me, & wunnon wiþ me, swiðe stronge wæron ða þe min ehton. We cwædon ær ðæt Salomon cwæde ðæt mon scolde his wætru todælan, & ðeah him self eall habban. Swelce he openlice cwæde: Iow is micel ðearf ðæt ge swæ ætfeolen ut ðære lare, swæ swæ ge eow innan ne geðieden to ðæm awierdum gæstum ðurh upahefenesse eowres modes, ðylæs ge ðurh ða ðenunga ðara Godes worda to iow forlæten iowre fiend, ðylæs iow ðonan awuht gemænes weorðe. Ðonne we doð ægðer, ge we ða wætru todælaþ æfter kyninga herestrætum, ge eac us selfe habbaþ, ðonne [ðonne] we swiðe wide uttogeotaþ ða lare, & swæðeah ðurh ða ne wilnigeaþ woruldgilpes.

XLVIV. Ðætte on oðre wisan sint to manianne ða þe medomlice cunnon læran, & ðeah for miclum ege & for micelre eaðmodnesse forwandiaþ; & on oðre wisan ða þe ðonne git to ðæm gewintrede ne bioð ne geðigene, & ðeah for hrædhydignesse bioð to gegripene.

On oðre wisan sint to manian [manienne] ða þe medomlice læran magon, & ðeah for micelre eaðmodnesse him ondrædaþ; on oðre ða ða þe unmedome bioð to ðære lare oððe for gioguðe oððe for unwisdome, & ðeah for hiora fortruwodnesse & for hiora hrædwilnesse bioð to [ge]scofene. Ða ðonne sint to manianne þe nytwyrðlice læran mealton, & ðeah for ungemetlicre eaðmodnesse hit onscuniaþ, hie sint to manianne ðæt hie be ðæm læssan ðingum ongieten hu swiðe hie gesyngiaþ on

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David spoke very positively in the Psalms, as he had often experienced, saying: "Strangers arose against me, and fought against me, and my persecutors were very strong." We said above, that Solomon said that a man ought to disperse his waters, and yet keep them all for himself. As if he had openly said: "It is very necessary that ye so apply yourselves outwardly to instruction as not to associate inwardly with the accursed spirits through pride of spirit, lest through the ministration of God's word ye allow your enemies access to yourselves; lest ye have anything in common." But we do both; we disperse the waters along the king's highways, and also keep them for ourselves, when we disperse instruction very widely, and yet through it desire not worldly glory.

swiðe cuðlice on psalmum, swa he hit oft acunnad hæfde, he cwæð: Elðiodige arison wið me, & wunnon wið me, & swiðe stronge wæron ða ðe min ehton. We cwædon ær ðæt Salomon cwæde ðæt mon sceolde his wætru todælan, & ðeah him self eall habban. Swelce he openlice cwæde: Eow is micel ðearf ðæt ge swa ætfeolen út ðære lare, swa swa ge eow innan ne geðieden to ðæm awiergedum gæstum ðurh úpahafenesse eowres modes, ðylæs ge ðurh ða ðenunga ðara Godes worda to eow forlæten eowre fiend, ðylæs eow ðonon awuht gemænes weorðe. Ac ðonne we doð ægðer, ge we ða wætru todælað æfter kyninga herestrætum, ge eac us selfe habbað, ðonne ðonne we swiðe wide úttogeotað ða lare, & suaðeah ðurh ða ne wilniað woruldgielpes.

XLVIV. Ðætte on oðre wisa sint to manianne ða ðe medomlice cunnon læran, & ðeah for mi(c)lum ege & for micelre eaðmodnesse forwandiað; & on oðre wisan ða ðe ðonne giet to ðæm gewintrede ne beoð ne geðiegene, & ðeah for hrædhydignesse bioð to gegripene.

On oðre wisan sint to maniane ða ðe medomlice læran magon, & ðeah for micelre eaðmodnesse him ondrædað; on oðre ða ða ðe u(n)medome bioð to ðære lare oððe for gioguðe oððe for unwisdome, & ðeah for hira fortruwodnesse & for hira hrædwilnesse beoð to gescofene. Ða ðonne sint to manigenne ðe nyttweorðlice læran mealton, & ðeah for úngemetlicere eaðmodnesse hit onscuniað, hi sint to manigenne ðæt hie be ðæm læssan ðingum ongieten hu suiðe hie gesyngiað

XLIX. That those who are capable of teaching properly, and yet from great fear and humility refuse, are to be admonished in one way; and in another those who are not yet old or experienced enough for it, and yet from hasty zeal undertake it.

Those who are capable of teaching properly, and yet from great humility are afraid, are to be admonished in one way; in another those who are unfit for teaching either from youth or want of wisdom, and yet are impelled by their presumption and hasty zeal. Those who could teach usefully, and yet from immoderate humility avoid it, are to be admonished to understand from the lesser how much they

ðæm maran. Hwæt, hie witon, gif hiora niehstan friend weorðaþ wædlan, & hie fioh habbaþ, & his ðonne him oftioþ, ðæt hie bioþ ðonne fultemend to hiora wædle. Hwy ne magon hie ðonne geðencean, gif hie on ðæm gesyngiaþ, hu micle swiður hie gesyngiaþ, ðonne hie oftioþ ðære lare ðæm synfullum broðrum, swelce hie gehyden lifes læcedom, & his forwiernen ðæm cwelendum modum? Be ðæm cwæþ Salomon: Hu nyt biþ se forholena cræft oððe ðæt forhydde gold? Oððe gif hwelc folc biþ mid hungre geswenced, & hwa his hwæte gehyt & oðhielt, hu ne wilt he ðonne hiora deaðes? Be ðisum magon ongietan ða lareowas hwelces wites hie wierðe bioð, ðonne hie lætaþ ða sawla acwel[l]an for hungre hiora worda, & hie nyllaþ hie fedan mid ðæm hlafe ðære gife þe hie onfengun. Bi ðæm wæs swiðe wel gecweden ðurh Salomon: Se þe his hwæte hyt, hiene wiergð ðæt folc. Ðæt is ðonne ðæt mon his hwæte ahyde, ðæt se lareow ahyde ða word ðære halgan lare. Forðæm he for ðære anre scylde ðære swigan biþ awierged & fordemed from ðæm folce, forðæm he manigne gelæran meahte, gif he wolde. Hwæt we magon geðencean, gif hwelc god læce biþ þe wel can wunda sniðan, & ðonne gesihð ðæt his hwæm ðearf biþ, & ðonne for his slæwðe agiemeleasaþ & forwirnð ðæt he his helpe, ðonne wille we cweðan ðæt he sie genoh ryhtlice his broður deaðes scyldig for his agenre slæwðe. Nu ðonne, nu ða licumlican læceas ðus scyldige gereahte sint, nu is to ongietonne æt hu micelre scylde ða bioð befangne ða þe ongietaþ ða wunda on ðæm modum, & agiemeleasiaþ ðæt hie hie lacnigen, & mid hiora wordum sniðen. Be ðæm wæs swiðe wel gecweden ðurh Ieremias ðone witgan, he cwæð: Awyrged

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sin in the greater. Surely they know that if their nearest friends are reduced to poverty, and they have money, and withhold it from them, they promote their poverty. Why do they not consider, if they sin in that, how much more they sin when they withhold instruction from their sinful brothers, as if they hid the medicine of life, and withheld it from the dying? Of which Solomon spoke: "Of what use is the concealed art or the hidden gold?" Or, if a nation is afflicted with famine, and any one hides and withholds his wheat, does he not desire their death? From this the teachers can understand what punishment they are worthy of, when they let souls starve for want of their words, and will not feed them with the bread of the gift they have received. Of which was very well spoken through Solomon: "He

on ðæm maran. Hwæt, hie witon, gif hiera niehstan friend weorðaþ wædlan, & hie feoh habbaþ, & his ðonne him oftioþ, ðæt hie beoþ ðonne fultemend to hiera wædle. Hwy ne magon hie ðonne geðencean, gif hie on ðæm gesyngiaþ, hu micle swiður hie gesyngiaþ, ðonne hie oftioþ ðære lare ðæm synfullum broðrum, swelce hie gehyden lifes læcedóm, & his forwirnen ðæm cwelendum monnum? Be ðæm cwæð Salomon: Hu nytt biþ se forholena cræft oððe ðæt forhyd[d]e gold? Oððe gif hwelc folc biþ mid hungre geswenced, & hwa his hwæte gehyt & oðhielt, hu ne wilt he ðonne hiera deaðes? Be ðissum magon ongietan ða lareowas hwelces wites hi wyrðe bioð, ðonne hie lætaþ ða sawla acwellan for hungre hira worda, & hie nyllaþ hie fedan mid ðæm hlafe ðære giefe ðe hie onfengon. Bi ðæm wæs swiðe wel gecweden ðurh Salomon: Se ðe his hwæte hytt, hine wier[gð] ðæt folc. Ðæt is ðonne ðæt mon his hwæte ahyde, ðæt se lareow gehyde ða word ðære halegán lare. Forðæm he for ðære anre scylde ðære swigan biþ awierged & fordemed from ðæm folce, forðæm he manig[ne ge]læran mealite, gif he wolde. Hwæt we magon geðencean, gif hwelc gód læce biþ ðe wel cann wunda sniðan, & ðonne gesihð ðæt his hwam ðearf biþ, & ðonne for his slæwðe agiemeleasaþ & forwirnð ðæt he his helpe, ðonne wille we cweðan ðæt he sie genog ryhtlice his broðor deaðes scyldig for his agenre slæwðe. Nu ðonne, nu ða lichomlican læcas ðus scyldige gerehte sint, nu is to ongietanne æt hu micelre scylde ða beoð befangne ða ðe ongietaþ ða wunda on ðæm modum, & agiemeleasiaþ ðæt hi hi lacnigen, & mid hiera wordum sniðen. Be ðæm wæs swiðe wel gecweden ðurh Ieremias ðone witgan, he cwæð: Awierged

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who hides his wheat is cursed by the people." Hiding the wheat is when the teacher hides the words of holy doctrine. He is accursed and condemned by the people for the one sin of silence, because he could have taught many, if he would. We can consider, that if a good physician, who well knows how to cut wounds, sees that some one has need of him, and from sloth is neglectful and withholds his help, we will say that he is very rightly guilty of his brother's death, because of his own sloth. If, then, the physicians of the body are thus held guilty, we must consider how greatly they sin who understand the wounds of the mind, and neglect to treat and cut them with their words. Of which was very well spoken through the prophet Jeremiah; he said: "Accursed is the man who keeps his sword from

biꝺ se mon se þe wyrnꝺ his sweorde blodes. Ðæt is ꝺonne ꝺæt mon forwerne his sweorde blodes, ꝺæt hwa forwirne his lare ꝺæt he mid ꝺære ne ofslea ꝺæs flæsces lustas. Eft cwæꝺ Moyses be ꝺæm ilcan: Min sweorꝺ itt flæsc. Gehieren eac ꝺa þe oninnan him ꝺegiglaꝺ & gehydaꝺ ꝺa godcundan lare ꝺone egeslican Godes cwide þe to him gecweden is, forꝺæm ꝺæt se ege ꝺone oꝺerne ege utadrife, ꝺæt is ꝺonne se cwide hu mon ꝺæt fioh befæste ꝺæm cipemen þe he sceolde forꝺsellan to wæstme, & ꝺa forꝺyþe he forwandode ꝺæt he swæ ne dyde, ꝺa ageaf he hit to unꝺances, & his eac hæfde micelne dem. Eac hie sculon gehieran ꝺæt[te] *sanctus* Paulus geliefde ꝺæt he swæ micle unscyldigra wære his nihstena blodes swæ he læs wandode ꝺæt he hiera unꝺeawas ofsloge. Hie magon gehieran be ꝺæm cwide þe he cwæꝺ, he cwæꝺ: Hwæt ge sint ealle mine gewitan ꝺæt ic eom clæne & unscyldig nu git to dæg eowres ælces blodes, forꝺæm ic næfre ne forwandode ꝺæt ic iow ne gecyꝺde eall Godes geꝺeaht. Eac hie sculon gehieran hu *sanctus* Iohannes wæs gemanod mid ꝺæs engles stemne, ꝺa ꝺa he cwæꝺ to him: Se þe gehiere ꝺæt hiene mon clipige, clipige he eac oꝺerne, & cweꝺe, cum. Ðæt is, se þe ongiete ꝺæt he sie gecigged mid godcundre stemne, ꝺætte he eac ciggende & lærende oꝺre ꝺider tio & laꝺige ꝺider he getogen biꝺ, ꝺylæs he finde ꝺa duru betynede ongean hiene, ꝺonne he cume, gif he cume idelhende to, & ꝺa mid him ne brenge, þe he ꝺider laꝺian sceolde. Hie scoldon gehieran hu Essaias se witga hreowsiende hiene selfne tælde, ꝺa he wæs onæled mid ꝺy upcundan liohte, he cwæꝺ: Wa me ꝺæs ic swugode! Eac hie sculon gehieran ꝺætte ꝺurh Salomon is gehaten ꝺæm monnum þe lust-

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blood." Keeping one's sword from blood is withholding one's instruction, and not slaying with it the lusts of the flesh. Again, Moses spoke of the same: "My sword shall eat flesh." Let those also who conceal and hide within themselves the divine doctrine, hear the awful words of God which are addressed to them, that the one fear may drive out the other, telling how the money was committed to the merchant to be lent out at interest, and when he neglected to do so he got no thanks for it, and suffered great injury from it. They should also hear that St. Paul believed that he was so much the more guiltless of his neighbour's blood the less he hesitated to slay their vices. They can hear it in the words he spoke, saying: "Ye are all my witnesses that I am pure and guiltless of the blood of each of you up to this

biþ se mann se þe wirnþ his sweorde blodes. Þæt is þonne þæt mann forwierne his sweorde blodes, þæt hwa forwirne his lare þæt he mid þære ne ofslea þæs flæsces lustas. Eft cwæþ Moyses be þæm ilcan: Min sweord itt flæsc. Gehieren eac þa þe oninnan him gedigliaþ & gehydaþ þa godcundan lare þone egeslican Godes cwide þe to him gecweden is, forþæm þæt se ege þone oþerne ege útadrife, þæt is þonne se cwide hu mon þæt feoh befæste þæm ciepemen þe he scolde forþsellan to wæstme, & þa forþyþe he forwandode þæt he swa ne dyde, þa ageaf he hit to unþances, & his eac hæfde micelne dem. Eac hi sculon gehiran þætte *sanctus* Paulus geliefde þæt he swa micele unscyldigra wære his niehstena blodes swa he læs wandade þæt he hira unþeawas ofsloge. Hi magon gehieran be þæm cuide þe he cwæþ, he cwæþ: Hwæt ge sint ealle mine gewietan þæt ic eom clæne & unscildig nu giet to dæg eowres ælces blodes, forþæm ic næfre ne forwandode þæt ic eow ne gecyþde eall Godes geþeaht. Eac hi sculon gehieran hu *sanctus* Iohannes wæs gemanod mid þæs engles stemne, þa þa he cwæþ to him: Se þe gehire þæt hine mon clipige, clipie he eac oþerne, & cweþe, cum. Þæt is, se þe ongiete þæt he sie gecieged mid godcundre stemne, þætte he eac cigende & lærende oþre þider tio & laþige þider he getogen biþ, þylæs he finde þa duru betynede ongean hine, þonne he cume, gif he cume idelhende to, & þa mid him ne brenge, þe he þider laþian scolde. Hie scoldon gehieran hu Essaias se witga hreowsigende hine selfne tælde, þa he wæs [on]æled mid þy úpcundan leohte, he cwæþ: Waa me þæs ic swigode! Eac hie sculon gehieran þætte þurh Salomon is gehaten þæm monnum þe lust-

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day, because I never neglected to reveal to you all the counsel of God." They ought also to hear how St. John was admonished by the voice of the angel, saying to him: "He who hears one calling to him, let him call another also, and say 'Come.'" That is, that he who perceives that he is called with the divine voice, is also to draw and invite others to where he is drawn, by calling and teaching them, lest he find the door shut against him when he comes, if he comes empty-handed, and does not bring with him those he ought to invite thither. They ought to hear how the prophet Isaiah repented and blamed himself, when he was inspired with the sublime light, saying: "Woe is me that I was silent!" They ought also to hear what is promised through Solomon to the men who cheerfully and actively

lice & unslawlice læraþ ðæt ðæt hie ðonne cunnon, ðæt is ðæt him scyle bion hiora wisdom geieced & gemanigfaldod. Salomon cwæð: Ðæs monnes saul þe wel spricð hio bið amæst, & swæ hwa swæ oðerne ðrencð, he wirð self oferdruncen. Swæ eac se þe ut wel lærð mid his wordum, he onfehð innan ðæs ingeðonces fætnesse, ðæt is wisdom. Swæ eac se þe ne wiernð ðæs wines his lare ða mod mid to oferdrencanne þe hiene gehieran willað, he bið eac oferdrenced & wel afedd mid ðæm drynce mislicra & manigfaldra gifa. Hwæt we hierdon ðæt Dauid brohte Gode to lacum ðæt ðæt he ða lare ne hæl þe him God geaf. Ðæt he cyðde, þa he cwæð: Dryhten, ðu wast ðæt ic ne wirne mine welora, & ðine ryhtwisnesse ic ne digle on minre heortan; ðine hælo & ðine ryhtwisnesse ic sægge. Gehieraþ hwæt on Cantica Canticorum is awriten ðæt se brydguma sceolde sprecan to ðære bryde, he cwæð: Hlyst hider, ðu þe eardast on friondes ortgearde, & gedoo ðæt ic mæge gehieran ðine stemne.

[*End of Cotton, No. I.*]

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teach what they can, that is, that their wisdom shall be increased and multiplied. Solomon said: "The soul of the man who speaks well shall be fattened, and whoever makes another drunk shall himself be intoxicated." So also, he who externally teaches well with his words, shall receive internally fatness of mind, that is, wisdom. So also, he who does not withhold the wine of his instruction to intoxicate the minds who wish to hear him, shall also be intoxicated and well fed with draughts of various and manifold gifts. We have heard how David brought as an offering to God his not having hid the doctrine given him by God. He made it known, when he said: "Lord, thou knowest that I do not withhold my lips, and do not conceal thy righteousness in my heart; I speak out thy salvation and righteousness."

lice & unslawlice læraþ ðæt ðæt hie ðonne cunnon, ðæt is ðæt him scylen hiera wisdom bion geieced & gemanigfalċod. Salomon cuæþ: Ðæs mon[n]es sawl ðe wel spriceþ hio biþ amæst, ond swa hwa swa oðerne drencþ, he wirþ self oferdrúncen. Swa eac se ðe út wel lærþ mid his wordum, he onfehþ innan ðæs inngeðonces fætnesse, ðæt is wisdóm. Swa eac se ðe ne wirnþ ðæs wines his lare ða mod mid to oferdrencan[n]e ðe hine gehieran wíllaþ, he biþ eac oferdrenced & wel afēd mid ðæm drence mislicra & monigfaldra giefa. Hwæt we hirdon ðætte Dauid brohte Gode to lacum ðæt ðæt he ða lare ne hæl ðe him God geaf. Ðæt he cyðde, ða he cwæþ: Dryhten, ðu wast ðæt ic ne wyrne minra welera, & ðine ryhtwisnes[se] ic ne diegle on minre heortan; ðine hælo & ðine ryhtwisnesse ic secgge. Gehieraþ hwæt on Cantica Canticorum is awriten ðæt se brydguma scolde sprecan to ðære bryde, he cwæþ: Hlyst hider, ðu ðe eardasþ on freondes orcgearde, & gedoo ðæt ic mæge gehiran ðine stemne. Ðæt is sio halige gesomnung Godes folces, ðæt eardaþ on æppeltunum, ðonne hie wel begáþ hira plantan & hiera impan, oð hie fúlweaxne beoð. Ðæt biþ ðonne ðæt mon his stemne gehiere, ðonne ða gecorenan menn giornfulle bioð his worda to gehlystanne. & ðonne wilnaþ se brydguma, ðæt is Crist, ðæt he gehire ða stemne ðære bryde, ðæt is Cristenra monna gesomnung, ðonne he ðurh gesce[a]dwisra & him gecorenra monna mód him to clipaþ, & hie lærþ ðurh hiora muð. Eac hie sculon gehieran hwæt Moyses dyde, ða he ongeat ðæt God wæs ðæm folce ierre, he bebead ðæt menn namen hiora sweord Godes andan mid to wrecanne, & cwæþ ðæt ða scolden bion synderlice Godes ðegnas, ða ðe unwandiende ðara

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Hear also what is written in the Song of Songs, how the bridegroom spoke to the bride: "Listen here, thou who dwellest in a friend's orchard, make me able to hear thy voice." That is, the holy assembly of God's people, which lives in orchards, when they carefully tend their plants and shoots till they are full-grown. Hearing his voice is when the elect are eager to listen to his words. And the Bridegroom, that is Christ, desires to hear the voice of the bride, that is the assembly of Christians, when he calls to them through the minds of wise men, who are chosen by him, and teaches them through their mouth. They ought also to hear what Moses did, when he saw that God was angry with the people; he bade men to take their sword to avenge God's anger, and said that those who unhesitatingly slew the sins of the guilty

should be specially God's servants. He said: "Let him who is God's servant, come hither to me, and put his sword on his hip, and pass from gate to gate through the midst of the city, and let every man slay his brother and his friend and his neighbour." Putting one's sword on one's hip is preferring the zeal of instruction to the lusts of the flesh, and taking care to subdue and conquer unlawful lusts and doctrines, when one desires to teach holiness. Running from one gate to another is running with reproof from one vice to another, through which death can enter into a man's soul. Running through the middle of the city is being so impartial towards Christian people in the reproving of their sins as neither to flatter any man nor care for any man's flattery. As to which it was very rightly said, that they were to slay their brothers and friends and neighbours. A man slays his brother and his friend and his neighbour, when no relationship makes him hesitate to punish the sins of the guilty. If he is called the servant of God who is inspired by the zeal of divine love to slay vices, does not he absolutely refuse to be God's servant, who refuses to rebuke as much as he can the vices of worldly men? On the other hand, those who have neither age nor wisdom enough to be able or know how to teach, and yet hasten to undertake it, are to be warned not to block up for themselves the way of reformation, which might in time come to them, when they assume so hastily the burden of so arduous a ministration. But when they prematurely assume what they neither can nor know how to manage, they have cause to fear losing what in due time they might have attained, that is, wisdom, which they prematurely desire and display, but which very rightly proves their destruction. They can consider that young birds, if they try to fly before their wings are fully developed, are made to descend by the desire which before exalted them, till they perish. They are also to be admonished to consider that, if a big, heavy roof is placed on a new wall before it is dry and firm, not a hall, but a ruin is built. They are also to be admonished to consider, that those women who bring forth the children they have conceived before they are properly formed, fill, not houses, but tombs. Therefore Christ himself, who could easily have strengthened whom he wished,

scyldegena gyltas ofslogen. He cwæð: Se ðe Godes ðegn sie, ga hider to me, & do his sweord to his hype, & gâð from geate to geate ðurh midde ða ceastre, & ofslea ælc mon his broður & his freond & his nihstan. Đæt is ðonne ðæt mon his sweord doo ofer his hype, ðæt mon ða geornfulnesse his lare læte furður ðonne his flæsces lustas, & ðæs gieme ðæt he un[a]liefede lustas & lara atemige & oferwinne, ðonne he wilnað ðæt he haligdom lære. Đæt is ðonne ðæt mon ierne from geate to oðrum, ðæt he ierne ðreatigende from ðara unðeawa ælcum to oðrum, ðe deað mæge ingân on ðæs monnes môd. Đæt is ðonne ðæt mon ierne ðurh mid[d]e ða ceastre, ðætte mon sua emn sie betweox cristenum folce on ðære ðrêaunga hiera scylda ðæt he nauðer ne nanum men ne olicce, ne he nanes monnes oleccunga ne rec[c]e. Be ðæm wæs swiðe ryht[lice] gecweden ðæt mon scolde ofslean his broður & his freond & his niehstan. Đonne mon ofslihð his broður & [his] friond & his niehstan, ðonne he for nanre sibbe ne wandað ðæt he ða gyltas ne wrece on scy[l]degum monnum. Nu se is ðonne gehaten Godes ðegn se ðe mid ðæm andan onæled bið godcundre lufan unðeawas to ofsleanne, hu, ne wiðsæcð se ðonne eallunga Godes ðegn to bionne, se ðe wiðsæcð ðæt he ne ðreage swa he swiðusð mæge woruldmonna unðeawas? Ongean ðæt sint to manianne ða ðe nabbað nawðer ne ildo ne wisdóm to ðon ðæt hie mægen oððe cunnen læran, & hi ðeah forhradiað ðæt hie hit ongiennað, ðylæs hie himselfum fordikigen ðone weg ðære bote, ðe him on fierste becuman mealite, ðonne hi him to tioð ða byrðenne swa micelre ðenunge swa hrædlice. Ac ðonne hie him ær tide to tioð ðæt hi ne magon ne ne cunnon, ðonne is him to ondrædanne ðæt him weorðe to lore ðæt hie to ryhtre tide gefolgian mealiton, ðæt is se wisdom, ðe hie ær tide wilniað & eowiað, ac he him wyrð ðonne swiðe ryhtlice to lore. Hwæt hie magon geðencean ðæt fugla briddas, gif hie ær wilniað to fleoganne, ær hira feðra fulwe[a]xene sin, ðætte sio wilnung hie geniðrað ðe hi ær úphefð, oð hie forweorðað. Eac hie sint to manigenne ðæt hie geðencen, gif mon on niwne we[a]ll unadrugodne & unastiðodne micelne hróf & hefigne onsett, ðonne ne timbreð he no healle ac hryre. Eac [hi] sint to manigenne ðæt hi geðencen ðætte ða wîf ðe ða geeacnodan bearn cennað ðe ðonne gît fulborene ne bioð, ne fyllað hie nó mid ðæm hus ac byrgenna. For ðissum ðingum wæs ðætte Crist self, ðe swiðe

gave an example to teachers, to prevent the unlearned from teaching: when he had taught his disciples the art of teaching, he yet said: "Sit yet within the city, until ye are fully prepared with spiritual power." We sit within the city when we shut ourselves up behind the bars of our mind, lest from loquacity we wander too far. But afterwards, when we are fully prepared with the divine power, then we have come forth from the city, that is, from our own mind, to teach others. Of this same, Solomon spoke to young men: "Thou, young man, be not ready to call out and advise, not even in thine own affairs, and even when asked twice, wait with the answer until thou knowest that thy speech has both beginning and end." Therefore our Redeemer, though in heaven he is creator and teacher of angels, would not be a teacher of men on earth until he was thirty years old, because he wished to instil into presumptuous men the reverence of salutary fear; although he himself could not sin, he would not proclaim the gift of perfect life until he was himself of complete age. It is written in the Gospel, that our Saviour, when he was twelve years old, stayed behind his mother and relations in the city of Jerusalem. And afterwards, when his relations sought him, they found him in the midst of the wisest doctors in Jerusalem, listening to their words, and asking about their doctrines. We must vigilantly consider that our Saviour, when he was twelve years old, was found sitting in the midst of the teachers, asking, not teaching; because he wished to make it an example that the unlearned might not presume to teach, since he wished to be disciple and to be taught, the same who formerly taught those who taught him then with the power of divine authority. And again, Paul said to his disciple: "Command this, and teach, and let no man despise thy youth." We must know that adolescence is often called youth in the holy Scriptures. Which we can understand more clearly if we quote one of Solomon's sayings among the rest; he said: "Rejoice, young man, in thy youth." If he did not consider it all one, he would not have called the young man both young man and youth.

hrædlice meahte getrymian ðone ðe he wolde, sealde bisene ðæm lareowum to ðæm ðæt ða unlæredan ne scoldon læran: siððan he his cnihtas gelæred hæfde ðone cræft ðæs lareowdomes, he cwæð swaðeah: Sittaþ eow nu giet innan ceastre, oððæt ge weorðen fullgearowode mid ðæm gæsðlican cræfte. Ðonne we sittaþ innan ceastre, ðonne we ús betynaþ binnan ðæm locum ures modes, ðylæs we for dolspræce to widgangule weorðen. Ac eft ðonne we fullgearowode weorðaþ mid ðæm godcundan cræfte, ðonne bio we of ðære ceastre út afærene, ðæt is of úrum agnum ingeðonce, oðre men to læranne. Be ðys ilcan cwæð Salomon to iongum monnum: Ðu gionga, bio ðe úniðe to clipianne & to læranne, ge furðum ðina agna spræca, & ðeah ðe mon tuwa frigne, gebid ðu mid ðære andsware, oð ðu wite ðæt ðin spræc hæbbe ægðer ge ord ge ende. For ðissum ilcan ðingum wæs ðætte ure Aliesend, ðeah he on hefenum sie Scieppend & engla lareow, nolde he ðeah on eorðan bion monna lareow, ær he wæs ðritiges geara eald, forðæmðe he wolde ðæm fortruwodum monnum andrysno halwendes eges on gebrengean; ðeah ðe he self gegyltan ne meahte, nolde he ðeah ær bodian ða giefe ðæs fulfremedan lifes, ærðæmðe he self wære fulfremedre ielde. Hit is awriten on ðæm godspelle ðætte ure Hælend, ða he wæs twelfwintre, wurde beæftan his meder & his mægum innan ðære ceastre Hierusalem. Ac eft, ða his mægas hine sohton, ða fundon hie hiene tomiddes ðara wietena ðe ðær wisoste wæron in Hierusalem, hlystende hiora worda, & frinende hiora lara. Ðonne is ús [ðæt] swiðe wocorlice to geðenceanne ðætte ure Hælend, ða ða he twelfwintre wæs, ða wæs he gemét sittende tomiddes ðara lareowa frignende, nalles lærende; forðæm he us wolde ðæt to bisene dón ðætte ða únlæredan ne dorsten læran, nu he ðonne wolde cniht bion, & wolde ðæt hiene mon lærde, se ilca se ðe ða ær lærde ðe hine ða lærdon mid ðæm cræfte ðæs godcundan anwaldes. Ond eft Paulus cwæð to his cnihte: Bebiod ðis & lære, & ne forsio nan mon ðine gioguðe. We sculon wietan ðætte oft bið on halgum gewrietum genemned mid feorwe to giguðhade. Ðæt we magon sweotolor ongietan, gif we Salomones cuida sumne herongemong eowiað, he cwæð: Bliðsa, cniht, on ðinum gioguðhade. Gif he hit ðonne ne tiohchode eall tó anum, ðonne ne nemde he ðone cniht ægðer ge cniht ge giong mán.

L. That those who desire worldly honour, and possess it prosperously, are to be admonished in one way; in another those who desire worldly honour, and when they have desired it, continue in it with great hardship and misfortune.

In one way are to be admonished those who prosperously attain all their worldly desires; in another way those who desire the joys and wealth of this world, and yet are kept from them by adverse misfortunes. Those who always attain what they desire in this world are to be admonished not to neglect, when they have attained it all, to seek him who helps them to it all; lest they love this exile more than their own country, and fix their affections on what is lent them here; and lest the comforts and pleasures of their journey seduce them, so that they forget whither they are bound; and lest, for the fair moon that they see by night, they despise the brightness of day and of the sun. They are also to be admonished not to believe that the pleasures and comforts which happen to them in this world are the rewards intended for them by God, but are the consolation of the miseries; while the rewards of the good we do are in the eternal life. Therefore we must fortify our minds against the flatteries of this world, lest we love them with our whole heart, and subject ourselves to them entirely. But he who does not overcome the prosperity he has here with prudence of mind, and love of the better life, makes of the flatteries of this transitory world his own eternal death. Therefore the prophet Ezekiel rebuked the people of Israel, and said that they would be destroyed and vanquished with prosperity, as the Idumæans were, because they rejoiced too much in the prosperity of this world. But the Lord rebuked them through the prophet, saying: "They made my land their inheritance with joy, and with all their heart and mind." From these words we can understand that they were very severely blamed, not because they rejoiced, but because they rejoiced with all their heart and mind. Of which Solomon said: "The folly of the young kills them, and the prosperity of fools destroys them." Of the same St. Paul spoke: "Let those who have be as if they had nothing, and

L. Dætte on oðre wisan sint to manianne ða ðe woroldare wilniað, & hie ðonne orsorglice habbað; & on oðre ða ðe woroldare wilniað, & ðonne hie gewilnode habbað, hie ðonne mid micelre earfoðnesse & mid micle broce ón wuniað.

On oðre wisan sint to manianne ða ðe eall orsorglice begitað ðisse worulde, ðæt ðæt hie wilniað; on oðre wisan ða ðe ðisses andweardan middang*eardes* wilna & welena wilniað, & swaðeah mid sumum wiðerweardum brocum hiora him bið færwirned. Ða ðonne sint to manienne ðe simle habbað ðisse worulde ðæt ðæt hie wilniað ðæt hie ne agiemeleasien, ðonne hi hit eall hæbben, ðæt hie ne secen ðone ðe him to eallum gefultemað, ðylæs hie lufigen ðás elðiodignesse ofer hiora ægenne eðel, & hior[a] mod eal ahon on ðæt ðe him her gelæned bið, & ðylæs hie gedwelle sio gehydnes & ða getæsu ðe hie on ðæm wege habbað, ðæt hie forgieten hwider hie scylen, & ðylæs hie for ðæm fægeran mónan ðe hi on niht gesioð forhycgen ðæs dæges bierhto & ðære sunnan. Eac hi sint to monienne ðætte hie nó ne geliefen ðætte ða willan & ða getæsu ðe him on ðisse worulde becumað, ðætte ðæt sien ða lean ðe him God getiohchod hæfð, ac bið ðissa ierm̃a frofor, & ða lean bioð on ðæm ecean life ðæs ðe we to góde doð. Forðy we sculon ure mód getrymman wið ðisses middang*eardes* oliecunga, ðylæs we hie mid ealle mode lufigen, & us mid ealle hiere underðieden. Ac se se ðe ðas orsorgnesse ðe he her hæfð ne forswið mid ðære gesceadwisnesse his ingeðonces & mid ðære lufan ðæs beteran lifes, ðonne gehwierf(ð) he ða olecunga ðisse gewitendan worulde him to ecum deaðe. For ðissum ðingum wæs ðætte Ezechiel se witga ðreade Israhela folc, & cwæð ðæt hie wolden weorðan forlorene & oferwunnene mid orsorgnesse, swa swa Idumeas wæron, forðæm hi to swiðe bliðsodon on ðisses middang*eardes* orsorgnesse. Ac Dryhten hic ðreade ðurh ðone witgan, ða he cwæð: Hie dydon min land him selfum to ierfelonde mid gefean & mid ealre heortan & mid ealle mode. Be ðæm wordum we mægon gehieran ðæt hie wæron swiðe suiðlice getælde, næs nó forðæmðe hie fægnodan, ac forðæmðe hie mid ealre heortan & mid ealle mode fægnodan. Be ðæm cwæð Salomon: Giongra monna dolscipe hi ofslihð, & dysigra monna orsorgness hi fordeð. Be ðæm ilcan cwæð *sanctus* Paulus: Sien ða hæbbendan

those who enjoy this world as if they enjoyed it not." That we may so love this outward and earthly support, as not to avert our minds from the desire and zeal of divine love, lest that which is lent to us in this present exile as a support and mercy cause us mourning and exile from eternal life; that we may not rejoice as if we were glad of these transitory things, when we see, while among them, how poor we are in eternal things. Of the same Solomon spoke in the book of Song of Songs concerning the holy assembly, saying: "The Lord's left hand is under my head, and his right hand embraces me." He said that God's left hand was under his head. That signifies prosperity of this present life. The inner love of sublime life presses the hand. The right hand embraces him, when he holds him in such a desire that he loves the eternal life with all devotion. Again, it was said through the wise Solomon that in his right hand was long life, and in his left wealth and honour. When he compared wealth and honour with the left hand, he taught us how to love each. Again, of the same the Psalmist spoke: "May thy right hand save me." He did not say "thy left hand," but "thy right." He thus showed that he did not mean this present life, but sought the salvation of eternal life. Of the same is again written in Exodus, the book of Moses; it is written: "Thy right hand, O Lord, has crushed thy foes." Those who are God's enemies, though they prosper on the left, are crushed with the right hand; that is, that this present life often exalts the wicked, but the coming of eternal bliss casts them down. Therefore those who live prosperously in this world are to be admonished to consider carefully that the prosperity of this present life is sometimes lent, that through it they may be led to a better life, sometimes that their confusion may be the greater in eternity. Why else was the land of Canaan promised to the people of Israel, but because the untaught people would not believe in the promise of a distant land after a time, unless he who promised them the greater land gave them a near one at once? And also that they might the more firmly and certainly believe in the eternal things, whenever he promised them to them; lest he should attract them to the gift

swelce hie nowiht hæbben, & ðа ðе ðisses middang*eardes* notigað swelce hi his nó ne notigen. Dætte we swa lufigen ðisne uterran & ðisne eorðlican fultum ðætte we forðæm from ðære wilnunga & from ðære geornfulnesse ðære godcundan lufan ure mód ne awenden, ðylæs us weorðe to wope & to elðiodignesse ðæs ecean lifes ðæt ðæt us on ðisse elðiodignesse to fultume & to are gelæned is; ðætte we ne fægnigen, swelce we gesælige sien for ðissum gewitendan ðingum, ðonne ðonne we betweox ðæm ongieten hu earme we beoð ðara ecena ðinga. Be ðissu*m* ilcan cwæð Salomon on Cantica Canticorum ðære bec be ðære halgan gesomnunge, he cwæð: Dryhtnes winestre hand is under minum heafde, & his swiðre hand me beclipð. Sio winestre hand Godes he cwæð wære under his heafde. Dæt tacnað orsorgnesse ðisses andweardan lifes. Ða hand ðonne geðrycð sio incunde lufu ðæs uplican lifes. Sio swiðre hand hine ðonne beclipð, ðonne ðon(n)e he hine gehielt on ðæm willan ðæt he mid ealre estfulnesse lufað ðæt ece líf. Eft wæs gecueden ðurh Salomon ðone snottran ðætte on his swiðran handa wære lang líf, & on his winestran wære wela & wyrðmynt. Ða he lærde hu we ægðer lufian sceolden, ða he mæt ðone welan & ðone wyrðmynd to ðære winestran handa. Eft be ðæm ilcan cwæð se psalmsceop: Gehæle me ðin sio swiðre. Ne cwæð he nó ðin sio winestre hond, ac ðin sio swiðre. Mid ðæm he gecy(ð)de ðæt he ne mænde ðis andwearde líf, ac ðæs ecean lifes hælo he sohte. Be ðæm ilcan is eft awriten on Exodo, ðæt is Moyses bóc, hit is awriten: Ðin swiðre hand, Dryhten, gebræc ðine feond. Ða ðonne ðe Godes fiond bioð, ðeah hi on ðære winstran handa bion geðigene, hi beoð mid ðære swiðran tobrocene, ðæt is ðætte oft ðis andwearde líf úpahefeð ða yfelan, ac se tocyme ðære ecan eadignesse hie geniðrað. Ðy sint to manienne ða ðe on ðisse worulde orsorglice libbað, ðæt hie geornlice ongieten ðætte sio orsorgnes ðisses andweardan lifes hwilum bið to ðæm gelæned ðæt hie sien ðurh ða to beteran life getogene, hwilum to ðæm ðæt hie sien ðy swiður on ecnesse gesciende. Forhwa*m* wæs elles Canonea land Israhe(la) folce gehaten, buton forðæmðe ðæt ungetyde folc nolde geliefan ðeah him mon feorr land on fierste gehete, gif him sona ne sealde sum on neawęste se him ðæt mare gehett? Ond eac forðæm ðætte hie ðy fæsðlicor & ðy úntweogendlicor gelifden ðara ecena ðinga, swa hwanne swa him ða gehete, ðylæs

with the promises and hope alone, but also with the gift he drew them to the hope. That also the Psalmist proclaimed very openly, saying: "He gave them kingdoms of other races, and they possessed the wealth of many nations, that they might preserve righteousness and seek his law." But when the human mind responds not to God's kindness with good works, he is very justly degraded with that wherewith he is thought to be honoured. Of which was again spoken through the Psalmist: "Thou didst humiliate them when they exalted themselves." So, when useless men will not requite the divine gift with righteous works, but try to destroy themselves altogether here with the pride of abundant wealth and prosperity, what outwardly exalts them, inwardly makes them fall. About this same it was also said of the rich man, of whom it was said that he suffered in hell; it was said: "Thou hast received all thy good here in the world." The evil man receives a portion of good in this world, that he may hereafter receive the more evil in the future life, if here he would not for the good turn to God. Those, on the contrary, who desire the joys and wealth of this world, and yet are debarred from them, and afflicted in this world by adversity, are to be admonished to consider carefully with how great favour the Creator and Ruler of all creation watches over them, when he does not leave them to their own desires; as the physician, when he has no hope of the patient, and thinks that he cannot help him, allows him to do and take whatever he likes; but him whom he thinks he can help, he debars from very many of his desires. We even debar our children from playing with our money, those same children to whom we hereafter intend to leave our lands and estates and inheritance altogether, and make our heirs. So let those who are humbled by the adversities of this present world, learn from this example to rejoice and hope in the eternal inheritance: if God had not resolved to save them in eternity, he would not have bridled them with such severe reproof of his instruction. Those who desire these transitory things, and yet are debarred from them by misfortune and adversity, are also to be admonished to consider carefully that righteous men are often exalted with transitory authority, till

hi mid ðæm gehatum & mid ðæm tohopan anum hi spone to ðære giefe, ac eac mid ðære giefe he hi teah on ðone tohopan. Ðæt eac gecyðde se psalmsceop swiðe openlice, ða he cwæ(ð): He him sealde ricu oðerra kynrena, & manigra folca gestreones hie wieoldon, to ðon ðæt hi his ryhtwisnesse geheolden, & his æ̂ sohten. Ac ðonne ðæt mennisce mód Godes glædmodnesse mid godum weorcum ne geandswarað, ðonne bið he swiðe ryhtlice mid ðæm gehined ðe mon wenð ðæt mid gearod sie. Be ðæm wæs eft gecweden ðurh ðone salmsceop: Ðu hie geniðrades, ða hi hi selfe úpahofon. Swa, ðon*ne* ðonne unnyttan men ða godcundan gife nyllað leanian mid ryhtum weorcum, ac willað hi selfe her mid ealle fordon mid ðære fortruwunga ðæs toflowendan welan & orsorgnesse, & ðonon ðe hi utan bioð ahæfene, ðanon hie bioð innan afeallene. Be ðys ilcan wæs eac gecweden be ðæm welegan ðe gesæd ís ðætte on hel(l)e ðrowude, hit wæs gecweden: Ðu ónfenge ðin god eal her ón worulde. Forðæm anfehð se yfla auht goodes on ðisse worulde ðæt he eft ðy maran yfles on ðæm toweardan life, gif he her nolde for ðæm goode to Gode gecierran. Angean ðæt sint to man[i]genne ða ðe ðises mid[d]angeardes wilna & we[o]lena wilniað, & him swaðeah sum wiðerweardnes his fo[r]wiernð, & hi geswencð on ðisse worulde, ða sint to manienne ðæt hie geornlice geðencen mid hu micelre giefe ofer him wacað se Scippend & se Stihtere ealra gesceafta, ðonne he hi nyle lætan to hiera agnum wilnungum; swa swa se læce, ðonne he ðæm siocan ne truwað, & wenð ðæt his gehelpan ne mæge, ðonne alief(ð) he him eal ðæt ðæt hine lysð to dónne & to ðycganne, ac ðæs ðe he wenð ðæt he gehelpan mæge, ðæm he forwiernð swiðe fe[o]la ðæs ðe he wilnað. Hwæt we eac wiernað urum cildum urra peninga mid to plegianne, ðæm ilcum ðe we eft tiochiað urne eard & urne eðel & ure ierfe eall ætsomne tó te forlætanne, & hie tiochiað us to ierfeweardum to habbanne. Ac nimen him nú be ðisse bisene gefean & tohopan ðære ecan ierfeweardnesse, ða ðe sio wiðerweardnes ðisses andweardan lifes geeaðmet: ac gif hi God næfde on ecnesse getiochod to gehælanne, ðonne ne gebridlode he hi nó mid swa swiðlicre ðreaunga his lare. Eac sint to manigenne ða ðe ðissa hwilendlicra ðinga wilniað, & him ðeah sum broc & sumu wiðerweardnes hiera forwiernð, ðætte hie geornfullice geðencen ðætte oft ryhtwise menn mid ðys hwilendlican anwealde

through their authority they are caught by sins as in a snare; as we said above in this same book of David, God's favourite, that he was a better man when a subject than when king. When he was a subject, he met his enemy, and yet for the fear of God and love of righteousness, he durst not slay him. But afterwards, when king, by the advice and encouragement of his own lust, he slew and circumvented his faithful officer. Who, then, can desire possessions or authority or honour without danger, since he who desired them not fell into such danger? Who can be saved from such things without great difficulty and danger, if he whom God himself chose for king fell into such a sin when king? They are also to be admonished to consider how it is written about Solomon, how, after being so wise, he fell, even until he began to sacrifice to idols. It is not said that he had any adversity in this world before he fell; but when wisdom was entirely granted to him, he forgot himself, and the science and discipline he had learnt, so that he would not have any trouble with it, either less or more.

LI. That those who are bound in marriage are to be admonished in one way, in another those who are free from those ties.

Those who are bound in marriage are to be admonished in one way, in another those who are free from those ties. Those who are bound by those ties are to be admonished, when they mutually think how to please one another, each of them to try so to please the other in their union, as not to displease their Creator; and so to perform earthly works, as not to neglect desiring those of God; and so to rejoice in present good, as to dread seriously eternal evils; and so also to lament the evils of this world, as yet to fix their entire hope on eternal good; and when they perceive how fleeting are their present works, and how lasting is that which they desire, to let no worldly evil break their spirit, nor any good deceive them, but let the joy of heavenly good fortify them against affliction; and, again, to let the expectation of coming evil at the future judgment alarm them

weorðaþ upahæfene, oþ hie ðurh ðone anwald weorðaþ mid synnum gefangne, sua sua mid sume grine, swa swa [we] ær herbiufan sædon on ðisse ilcan bêc bi Dauide ðæm Godes dirlinge ðæt he wære ryhtwisra ða ða he ðeng wæs ðonne he wære siððan he kyning wæs. Ða ða he ðegn wæs, he met[t]e his feond, & ðeah for Godes ege & for ryhtwisnesse lufum he hine ne dorste ofslean. Ac eft siððan he kyning wæs, for lare & for tiehtinge his agenes firenlustes he ofslog & besirede his getreowne ðegn. Hwa mæg ðonne æhta oþðe anwaldes oþðe weorðscipes wilnian butan plio, nu se swelc plioh. ðærón gefór, se ðe his nô ne wilnode? Hwa mæg ðonne for ðyllecum bion gehealden butan miclum gesuince & miclum plio, nû se on ðæm rice on swelce synne befioll, se ðe God self to ðæm rice geceas? Eac hie sint to manigenne ðæt hie geðencen hu hit awriten is be Salamonne, hu he æfter swa miclum wisdome afioll, emne oððæt he dioflum ongan gieldan. Nis hit nó gesæd ðæt he ænig wuht wiðerweardes on ðys middang*earde* hæfde, ærðæmðe he afeol; ac siððan him se wîsdom to forlæten wæs eallunga he forgêt hine selfne & ða lare & ðone ðiodscipe ðe he geliornode, swa ðæt he his nan geswinc habban nolde ne læsse ne mare.

LI. Dætte on oðre wisan sint to manianne ða ðe beoð gebundne mid synrædenne, on oðre wisan ða ðe freo bioð ðara benda.

On oðre wisan sint to manienne ða ðe mid synnrædenne bioð gebundene, on oðre ða ðe ðara benda bioð fr[i]o. Ða sint to manigenne ðe mid ðæm gebundene bioð, ðonne ðon*ne* hie betwuh him ðenceaþ hu hiera ægðer oðres willan dôn scyle, ðæt hira swa tilige ægðer oðrum to licianne on hiera gesinscipe, ðæt hi ne mislicien hiera Scippende, & ðæt hie swa wyrcen ðisses middang*eardes* weorc ðæt hie ne forlæten to wilnianne ðara ðe Godes sien, & swa gefeon ðissa andweardena gôda ðæt hi him eac geornlice ondræden ða ecan yflu, & swa eac ðara yfela ðisse worulde hiofen ðæt hi huru hiora tohopan anwealgne gefæstnigen to ðæm ecum godum, & ðon*ne* hie ongieten hu gewitendlic ðis anwearde biþ ðæt ðæt hie her doð, & hu ðurhwunienede ðæt biþ ðæt hi wilniaþ, ðætte ðon*ne* nawðer ne nan yfel ðis[ses] middang*eardes* hiora môd ne gebrece ne nan gôd hie ne beswice, ac se gefea ðara hefonlicena gôda hi gehierde wiþ ðæm

in their prosperity; because the mind of the Christian consorts, which is both firm and infirm, and cannot fully despise these transitory things, can yet associate with the eternal with its aspirations, although it still lies in the lusts of the flesh, by fortifying and filling itself with lofty hope. And although he have with him something of earthly and human habits on the road—the road is this present life—he must not relinquish the hope of attaining to God for his good will; and yet let him not accomplish altogether the desire of the body, lest he altogether fall from that whence he ought to derive his most certain hopes. Of which Paul treated very well in few words in his Letter to the Corinthians, saying: "Let these who have wives be as if they had none, and those who weep as if they wept not, and those who rejoice as if they rejoiced not." He has a wife as if he had none, who has her for bodily solace, and yet for the enjoyment and love does not turn from better works. He also has a wife as if he had none, who understands that all these pleasant things are transitory, and yet for necessity takes care of his flesh, and however with great desire of the spirit yearns for the eternal joy. A man weeps and yet does not weep, when he bewails the miseries of this world, and yet knows that he shall be comforted, and rejoice in eternal joy. And, again, a man rejoices and yet does not rejoice, when he exalts his mind from these earthly to heavenly things, and yet does not relinquish the fear of falling from the lofty to the lower things. About which St. Paul discoursed very well immediately after, saying: "The face of this world shall pass away." As if he had openly said: "Ye must not at all love this world too much, because, although ye love it, it cannot always last: ye fix your affections on it in vain, because it will elude you, although ye love it as if it were lasting." The married are to be admonished, although they be sometimes displeased at something in one another, to tolerate it patiently; and let each of them pray for the other, that through it they may be saved, because it is written: "Bear your burdens in common among yourselves, then will ye fulfil God's law." Love is God's law; the law and love bring

brocum, & eft se wena ðara toweardena yfela on ðæm toweardan dôme hie geegesige on ðære orsorgnesse; forðæm ðæt môd ðara cristenra gesamhiwena, ðætte biŏ ægðer ge trum ge untrum & ne mæg fullice forsion ðas hwilendlican ðing, he mæg ðeah hine formengan to ðæm ecum mid his willan, ðeah he ðonne giet on ðæs flæsces lustfulnesse licge, mid ðæm ðæt he hine getrymige & gefylle mid ðæm úplican tohopan. Ond ðeah he hæbbe hwæt eorðlices & mennisclices him on gewunan on ðŷs wege—se weg îs ðis andwearde líf—ne forlæte he ðeah ðone tohopan ðæt he becume (to) Gode for his godan willan, & swaðeah ne fulga he eallunga ðæs lichoman wilnunga, ðylæs he eallunga afealle ðonon ðe he fæsðlicost tohopia[n] scolde. Ymb ðæt reahte Paulus swiðe wel mid feáum wordum on his ærendgewrite to Corinctheum, he cuæð: Ða ðe wîf hæbben, sien ða swelce hie nan hæbben, & ða ðe wepen, sien ða swelce hi nó ne wepen, & ða ðe fægnigen, sien ða swelce hi nó ne fægnigen. Se ðonne hæfð wîf swelce he nan næbbe, se ðe hit hæfð for licumlicre frofre, & ðeah for ðæm bryce & for ðære lufe hine né awent from bettrum weorcum. Se hæfð eac wif swelce he nan næbbe, se ðe ôngiet ðætte eal ðas andweardan ðing bioð gewitendlicu, & ðeah for niedðearfe hæf[ð] giemenne his flæsces, & hwæðre mid micelre wilnunga his gæstes giernð ðæs ecan gefean. Ðæt îs ðonne ðæt mon wepe, & ne wepe, ðæt mon ða iermðo ðisses middang*eardes* wepe, & swaðeah wite ðæt he sceal bion afref(r)ed, & blissian on ðæm ecum gefean. & eft îs ðæt mon blissige & ne blissige ðæt mon ahebbe his mod of ðissum eorðlican to ðæm hefonlican, & ðeah ne forlæte ðæt he him ne ôndræde ðæt he afealle of ðæm uplican to ðæm niðerlican. Ymb ðæt [swiðe wel] ðærryhte æfter rehte *sanctus* Paulus, ða he cwæð: Ðyses middang*eardes* ansien ofergæð. Swelce he openlice cwæde: Ne sculon ge nó eallunga to swiðe lufian ðisne middang*eard*, forðam, ðeah ge hine lufigen, he eow ne mæg ealneg standan; on idelniss[e] ge fæstniað eower mód on him, forðæmðe he eow flihð, ðeah ge hine lufigen swelce he wunigende sie. To manigenne sint ða gesomhiwan, ðeah hira hwæðrum hwæthwugu hwilum mislicige on oðrum, ðæt hie ðæt geðyldelice forberen; & gebidde hira ægðer for oðer ðæt hie mægen ðurh ðæt weorðan gehælede, forðæm hit awriten is: Berað eowre byrðenna gemænelice betwux iow, ðonne gefylle ge Godes æ. Sio lufu ðonne is Godes æ: sio æ & sio lufu us briengað monig (g)ód

us much good from Christ, and bear patiently with our evil. We imitate Christ, and also carry out the imitation, when we cheerfully give to others what God gives us, and patiently bear with their evil. The married, and also every one else, are to be admonished not to think less of what other men bear with and tolerate in them, than of what they bear with in others; because he can much the more easily endure the injuries done to him by others, if he will remember those he does to others. The married are also to be admonished to remember that they are not associated for any other purpose than the procreation of children. Therefore they ought to consider that, if they associate too often and too immoderately, they are not in lawful union, if they make a habit of it; but, because they defile their lawful union with unlawful intercourse, it is very necessary that they efface the sin with frequent prayer. Therefore the skilful physician of the heavenly medicine, that is St. Paul, both taught the sound and showed the unsound a remedy, saying: "It is good for a man to be without a wife." And again he said: "It is good for men that each have his own wife, and each wife her husband, lest they commit fornication." He did both; he both inspired with fear those who committed fornication, and gave permission to those who could not forego it, that those who could not stand, if they had to fall, might fall on the soft bed of marriage, not on the hard earth of fornication. And, again, he said to the weak: "Let the husband give his wife her due in their union, and in like manner the wife to her husband." But after he had given some fitting leave to the married to do their will, he said: "I do not say what I said before, commanding, but advising and permitting." He spoke very much as if it were a sin, when he said he would allow and permit it. The sin is the sooner healed because it is not unlawful; but, although lawful, it is not to be committed too often. Which Lot signified for us very well in himself, when he fled from the burning city of Sodom, and came to Zoar, when he durst not hastily withdraw from the city up into the mountains. When he fled from the burning city of Sodom, he showed that we are to flee from the unlawful heat of our bodies. The height of the mountains signifies

from Criste, & ure yfelu geðyldelice forbierð. Ac ðonne we onhyrigað Criste, & eac ða ónhyri[n]ge gefyllað, ðonne we lustlice sellað oðrum ðæt ðæt us God selð, & geðyldelice forberað hiora yfelu. Ða gesinhiwan mon sceal manian, & eac gehwelcne mon, ðæt hie nó læs ne ne geðencen hwæt oðre men him forberað & geðafiað, ðonne hie geðenceað hwæt hi oðrum monnum forberað; forðæmðe he mæg micle ðy ieð adreogan ða tionan ðe him oðre men doð, gif he wile gemunan ða ðe he oðrum monnum deð. Eac sint to manigenne ða gesinhiwan ðæt hi gemunen ðæt hie for nanum oðrum ðingum ne bioð gesomnode, buton forðæm ðæt hie sculon bearna strienan. Forðæm hi sculon geðencean, gif hie to oftrædlice & to ungemetlice hie gemengað on ðæm hæmede, ðæt hie ne bioð nó on ryhtum gesinscipe, gif hie ðæt on gewunan habbað, ac forðæmðe hie gewemmað ðone aliefedan gesinscipe mid ðære unliefedan gemengnesse, him is micel nie(d)ðearf ðæt hie mid oftrædlicum gebedum ða scylde adiligien. Forðæm wæs ðæt se getyda læce ðæs hefonlican læcedomes, ðæt wæs *sanctus* Paulus, ægðer ge ða halan lærde ge ðam unhalum læcedóm eowde, ða he cwæð: Gód bið men ðæt he sie butan wífe. & eft he cwæð: Gód bið mannum ðæt ælc hæbbe his agen wíf, & ælc wíf hire ceorl, ðylæs hi on unryht hæmen. Ægðer he dyde, ge he egesode ða ðe on unryht hæmdon, ge he liefde ðæm ðe hit forberan ne mealton, forðæm ðætte ða ðe gestondan ne mealton, gif hi afealla[n] scolden, ðæt hi afeollen on ðæt hnesce bedd ðæs gesinscipes, næs on ða heardan eorðan ðæs unryhthæmdes. & eft he cwæð to ðæm untrumum: Agife se wer his wife hire ryht on hira gesinscipe, & swa same ðæt wif ðæm were. Ac æfterðæmðe he hwelcehwugu gerisenlice leafe dyde ðæm gesinhiwon hira willan to fremmanne, he cwæð: Ne cweðo ic nó ðæt ðæt ic ær cwæð bebeodende, ac lærende & geðafigende. Ða he spræc gelicost ðæm ðe hit hwelchwugu syn wære, ða he cwæð ðæt he hit forgiefan wolde & geðafian. Forðæm bið sio scyld ðy hraðor gehæled, forðæmðe hio ne bið unliefedo, ac ðeah hio aliefedu sie, ne sceal hi mon to ungemetlice begán. Ðæt us getacnode Loth swiðe wel on him selfum, ða he fleah ða biernendan ceastre Sodoman, & com to Segor, ða ne dorste he nawuht hrædlice út of ðære ceastre faran up ón ða muntas. Midðæmðe he fleah ða birnendan Sodoman, he getacnode ðæt we sculon fleon ðone unliefedan bryne ures lichoman. Sio heanes ðonne ðara munta ge-

the purity of continence. Those dwell, as it were, up in the mountains, who are yoked in marriage, and yet have no intercourse except when they wish to beget children. They stand up in the mountain, when the flesh seeks nothing from the other but progeny. Standing on the mountain is when the flesh is not carnally united to the other. But there are many who abstain from fornication, and yet do not associate with their own consorts as properly as they ought to do. Lot departed from Sodom to Zoar, and yet did not quickly ascend the mountains. So, when a man relinquishes the worst life, without however being able yet to attain to the best, nor preserve the continence of high union, it is like Zoar standing midway between the mountains and the marshes where Sodom was. Zoar saved Lot, when a fugitive. So does the Zoar of the most excellent life: those who flee to it it saves. But when the married associate with excessive incontinence, when they avoid the fall of sin, they can yet be saved very easily by forgiveness and prayer, as Lot found the little city, and protected himself therein against the fire. The life of the married, though its power of withstanding worldly desires is nothing very wonderful, can yet be free from the apprehension of any punishments. Therefore Lot said to the angel: "Here is a little city very near, wherein I can preserve my life. It is a little one, and yet I can live in it." He said it was very near, and yet enough to secure his preservation. So is the life of the married. It is not far separated from this world, nor yet at all alienated from eternal salvation; because they are excused in their dealings with one another with frequent prayers for one another, as if they were shut up in a little city. Of which was very rightly spoken through the angel to Lot: "I will now receive thy prayer, and at thy request I will not destroy the city thou intercedest for." So is the life of the married. It is not condemned before God, if prayers follow. About the same prayers St. Paul admonished, speaking thus: "Let neither of you deprive the other against his or her will without consent, when either of you wish to pray, but keep yourselves free for prayers." On the other hand, those who are not bound with

tacnaþ þa clænnesse þære forhæfdnesse. Þa þonne bioþ swelce hi eardigen upp on þæm munte þa þe bioþ gesponnene to gesinscipe, & þeah ne bioþ na gemengde buton þonne hi wilniaþ bearn to gestrienanne. Þon*ne* hie stondaþ up on þæm munte, þonne þæt flæsc nauht elles ne secþ to þæm oðrum buton tudor. Þæt is þæt mon stonde on þæm munte þæt þæt flæsc ne sie flæsclice to þæm oðrum gefæsþnod. Ac monige bioþ þara þe hiẽ gehealdaþ wiþ unryhthæmed, & swaþeah his agenra ryhthiwena ne bryceþ swa swa he mid ryhte sceolde. Loth for út of Sodoman to Segor, & þeah ne com he nauht hraþe onuppan þæm muntum. Swa, þon*ne* þonne mon forlæt þæt wyrreste líf, & ne mæg þeah þonne gít cuman to þæm betstan, ne þa forhæfdnesse gehealdan þæs hean gesinscipes, þon*ne* biþ þæt swa swa Segor stod on midwege betweox þæm muntum & þæm merscum þe Sodoma on wæs. Sio Segor gehælde Loth fleondne. Swa deþ sio Segor þæs medemestan lifes: þa þe hire to befleoþ hio gehealþ. Ac þonne þa gesinhiwan hi gemengaþ þurh ungemetlice unforhæfdnesse, þær [þær] hi þone fiell fleoþ þære synne, þonne magon hie þeah weorþan gehælede suiþe ieþelice þur[h] forgiefnesse & þurh gebedu, swa swa Loth funde þa lytlan ceastre, & hine þærón wiþ [þæt] fyr gescilde. Þæt líf þara gesinhiwena, þeah hit ful wundorlic ne sie on mægenum weoruldwilnungum to wiþstondanne, hit mæg þeah bion orsorglic ælcra wita. Forþæm cwæþ Loth to þæm engle: Her is an lytele burg swiþe neah, þær ic mæg min feorh on generian. Hio is an lytel, & þeah ic mæg þæron libban. He cwæþ þæt hio wære swiþe neah, & þeah genoh fæst on his hælo. Swa is þæt líf þara gesinhiwena. Nis hit naht feor ascaden from þisse worulde, ne eac noht fremde þære ecan hælo, forþæm for þære dæde þe h[i]e doþ betwuh him hi beoþ gefriþode mid oftrædlicum gebedum betw[u]h him, swelce hie sien on sumere lytelre byrig belocene. Be þæm wæs swiþe ryhte gecweden þurh þone engel to Lothe: Þinre bene ic wille nú onfón, & for þinre bede ic ne toweorpe þa burg þe þu forespr[i]csþ. Swa biþ þæt líf þara gesinhiwena. Ne biþ hit nó fordemed beforan Gode, gif þær gebedo æfter fylgeaþ. Ymb þa illcan gebedo *sanctus* Paulus manode, & þus cwæþ: Ne fornime incer nóder oþer ofer will butan geþafunge, þæm timum þe he hine wille gebiddan, ac geæmtigeaþ inc to gebedum. Ongean þæt sint to manigenne þa þe ne beoþ gebundne

matrimony are to be admonished to keep the heavenly commands the more rightly, the less troubled they are with the cares of this world, because no yoke of carnal union inclines them to this world, nor does lawful union oppress them. It is very necessary, therefore, for them not to be oppressed by the unlawful burden of these earthly cares, that the last day, when it comes, may find them so much the more ready, the more disengaged they are; and that, when they are disengaged so as to be able to do better than others, and yet neglect it, they may not thereby merit a severer punishment than other men. They ought to hear what St. Paul said, when he exhorted men to the grace of serving God; yet he did not say so because he blamed marriage, but because he wished to expel from the minds of his subjects the cares which grow out of marriage. He said: "This I speak for your benefit, lest I catch you in any snare. I tell you what is most honourable for you to do, and how ye can most fully serve God with the least impediment." Because earthly troubles and cares grow out of marriage, the noble teacher of nations incited his subjects to a better life, lest they should be bound with earthly cares; because, when the servant of God lets himself be impeded by worldly cares, although he has avoided marriage, he has not escaped its burdens. The servants of God are also to be admonished not to think that they can associate with unmarried women without the injury of severe damnation, since Paul denounced the evil of fornication among so many accursed vices. He proclaimed what the sin is, when he said: "Neither fornicators, nor idolaters, nor the inconstant, who cannot cease from their fornication, nor thieves, nor the avaricious, nor drunkards, nor swearers, nor robbers, shall possess the kingdom of God." And, again, he said: "Adulterers the Lord shall judge." Therefore they are to be admonished, if they cannot preserve salutary continence, and cannot endure the storms of temptation, to desire the harbour of wedlock; for it is written that it is better to marry than to burn, because they can marry without sin, unless they had previously renounced it. But he who promises more good than he previously did, makes the lesser good unlawful

mid ðæm gesinscipe, ða sint to manienne ðæt hie swa micle ryhtlecor ða hefonlican bebodo healden swa hie orsorgran bioð ðisses middan-*geardes* ymbhogena, forðæm hie nan gespann ðæs flæsclican gesinscipes ne gebiegeð on ðisse worulde, ne se aliefeda gesinscipe hi ne gehefegað. Ðonne is him micel ðearf ðætte sio unliefde byrðen ðissa eorðlicena sorga hi ne geðrysce, ðætte hie swa micle gearran finde sé ytemesta dæg, ðonne he cume, swa hi her æmtegran bioð; & ðonne hi geæmetgade bioð ðæt hie magon bét don ðonne oðre menn, & hit swaðeah agiemeleasiað, ðæt hie ðonne ðurh ðæt ne geearnigen wyrse wite ðonne oðre menn. Ac hi scoldon gehira[n] hwæt Paulus cwæð, ða ða he sume men manode to ðære giefe Godes ðiowdomes; ne cwæð he ðeah nó ðæt ðæt he cwæð forðæmðe he gesinscipe tælde, ac forðæmðe he wolde ða sorga awegadrifan ðisses middangeardes of his hieremonna mode ða ðe bioð aweaxene of ðæm gesinscipe; he cwæð: Ðis ic cweðe for eowerre ðearfe, ðylæs ic eow mid ænige grine gefoo. Ic eow secgge hwæt eow arwyrðlicost is to beganne, & hu ge fullecost magon Gode ðiowiaħ ðæt eow læst ðinga mierð. Forðæm óf ðæm gesinscipe weaxað eorðlice ymbhogan & sorga, forðæm se æðela ðioda lareow his hieremen to betran life spon, ðylæs hi mid eorðlicre sorge wurden gebundne; forðæm, ðon*ne* se Godes ðiow on ðæt gemearr ðære woruldsorga befehð, ðeah (h)e ðon*ne* hæbbe beflogen ðone gesinscipe, ðon*ne* næfð he nó beflogen ða byrðenne. Eac sint to manienne ða Godes ðiowas ðæt hie ne wenen ðæt hie butan [ðæm] demme stranges domes hi gemengan mægen wið ða æmtegan wífmen, ða Paulus ðæt yfel ðære forlegnesse swa manegum awiergdum leahtrum loh. He gecyðde hwelc sio scyld bið, ða he cwæð: Nawðer ne ða wohhæmendan, ne ða ðe diofulgieldum ðiowiað, ne ða unfæsðradan, ðe ne magon hira unryhthæmdes geswican, ne ða ðiofas, ne ða gietseras, ne ða druncenwillnan, ne ða wiergendan, ne ða reaferas Godes rice ne gesittað. & eft he cwæð: Ðæm wohhæmerum demeð Dryhten. Forðæm hi sint to manigenne, gif hie ða halwendan forhæfdnesse gehabban ne mægen, & ða scuras ðære costu[n]ga adreogan ne mægen, ðæt hie wilnigen ðære hyðe ðæs gesinscipes; forðæm hit is awriten ðæt hit sie betere ðæt mon gehiewige ðonne he birne, forðæm butan synne he mæg gehiwian, gif he hit ær ne forhét. Ac se ðe mare god gehet ðonne h[e] ær dyde, he gedeð mid ðæm ðæt læsse gód unaliefed

43539

that he formerly did. It is written in the Gospel that no man is to put his hand on the plough and look back. Still less is he who makes a vow to think he is ever the nearer to the kingdom of heaven, if he retract his vow. Therefore he who pledges himself to the greater good, and then relinquishes it, and turns to the lesser, is manifestly overcome by looking back.

LII. That those who have tried the sins of the flesh are to be admonished in one way, in another those who know nothing of them.

In one way are to be admonished those who perceive and know the sins of their bodies, in another those who know them not. Those who have tried the sins of their bodies are to be admonished at least to dread the sea after the shipwreck, and to shun the perdition which follows their danger, when they know it; that those who are mercifully preserved after committing sins, may not unwarily return to them and perish. Therefore it is said to the sinful soul, which will never cease from its sins: "Thou hast the countenance of an harlot, because thou hast no shame." Yet they are to be warned to be very careful, although they would not preserve their natural goodness entire, at least to mend it when broken. They have need to consider how great a multitude there is of the faithful, who both preserve themselves pure, and also turn others from their errors. But what will they say when the others stand in complete safety, while they will not reform after their evil deeds? Or what will they say, when the others bring both themselves, and others with their example, to the kingdom of heaven; while they, when God gives them a respite, and bears with their evil, will not even bring themselves? They are to be admonished to remember what good, that they could have done, they formerly relinquished, that they may at least avoid the present evil. Concerning which the Lord spoke to the wounded minds through the prophet Ezekiel, as if he spoke to the Jews, and reminded them of the sins they had committed, because he wished them to be ashamed of being afterwards impure in the other world; he said that they committed whoredom in Egypt in their youth: "There they

ðæt he ær dyde. Hit is awrieten on ðæm godspelle ðæt nan mon ne scyle dón his hond to ðære sylg, & hawian underbæc. Ne ðon ma se ðe gehat gehæt, ne wene he ðæt he sie a ðy near hefonrice, gif he hine from went ðæm gehatum. Forðæm se ðe hine selfne maran godes behæt, & ðonne forlæt ða maran gód, & went hine to ðæm læssum, ðonne bið hit swutol ðæt he bið fromlociende oferswiðed.

LII. Dætte on oðre wisan sint to manienne ða ðe gefandod habbað ðara flæsclicra synna, on oðre wisan ða ðe ðæs noht ne cunnon.

On oðre wisan sint to manienne ða ðe ongietað & witon hiera lichoman synna, on oðre [ða] ða ðe hie nyton. Ða sint to manienne ðe hiera lichoman synna onfunden habbað, ðæt hie huru æfter ðæm scipgebroce him ða sæ ondræden & ðæt forlor hira frecennesse, ðonne hie hit oncnawen, ðæt hi hit ónscunigen; ðætte ða ða ðe mildheortlice bioð gehealdne æfter hiora ðurhtogenum synnum, ðætte hi eft unwærlice to ne gecierren, & ðonne swelten. Forðæm is gecweden to ðære syngiendan sawle, ðe næfre hire synna geswican nyle: Ðu hæfst forlegisse andwlitan, forðæm ðe no ne sceamað. Ðeah hie sint to manienne ðæt hie geornlice giemen, ðeah hi ðæt gód hira gecynde gehal nolden ge[h]ealdan, ðæt hi hit huru tobrocen gebeten. Him is ðearf ðæt hie geðencen hu micel menigu ðæra getreowfulra bið, ðe ægðer ge hi selfe clæne gehealdað, ge eac oðre of hira gedwolan ahwierfað. Ac hwæt cweðað hi ðonne, ðon*ne* ða oðre stondað ón anwalgre hælo, & hie nyllað æfter yfelre dæde gecierran? Oððe hwæt cweðað hí, ðonne ða oðre brienga ð ægðer ge hie selfe ge eac oðre mid hiora bisenum to hefonrice; ond hie, ðonne him God ðone first alefð, & him hira yfel forbierð, nyllað furðum hie selfe briengan? Ac hie sint to manienne ðæt hie gemunen hwæt hi gódes ær forleton ðæs ðe hi dón mealton, ðæt hi huru ðonne forbugen ðæt andwearde yfel. Be ðæm cwæð Dryhten to ðæm gewundedum modum ðurh Ezechiel ðone witgan, swelce he to Iudeum spræce, & he ðara gedonena scylda eft gemyndgade, forðæmðe he wolde ðæt hi sceamode ðæt hie eft on ðære oðerre worulde wæren únclæne, he cwæð ðæt hi hi forlægen on Egiptum on hira giogu ðe: hi wæron ðær forlegene, & ðær wæron gehnescode hiera

committed whoredom, there were their breasts softened, and the paps of their virginity bruised." Their breasts are softened in Egypt, when they submit to the shameful lusts of this world with the desire of their hearts. And again, the paps of their virginity are bruised in Egypt, when their natural sense is at first entire and uninjured for a time, until it is polluted by the oppression and laceration of unrighteous desires. Therefore those who have tried their sins are to be admonished to understand vigilantly with how great good will the Lord spreads out the lap of his mercy for those who turn to him after their sins. As he spoke through the prophet Jeremiah; he said: "If any woman leaves her husband and takes to her another, thinkest thou that he will ever care for her again, or that she will ever be able to return to him as pure as she was before? Behold, thou hast committed whoredom with many a lover, and yet I say: 'Return to me,' said the Lord." He pronounced the most righteous judgment on the whorish and repudiated woman, and yet proclaimed to us, that if we came to him after the fall of our sins, his mercy would be ready for us, not his justice. From these words we can understand that, since he spares us with such great mercy, that when we sin, and even after the sin will not turn to him, we sin again with great folly, since God's mercy towards the foolish is so great, that he is never tired of calling them to him, after they have sinned. Of the mercy after the invitation is very well spoken through the prophet Isaiah; it is said to the perverse man: "Thine eyes shall see him who commands thee, and thine ears shall hear behind thee." All mankind, when first created in Paradise, were inclined to God; and he admonished them in his presence, and granted them freedom of action, and directed them what they were to do with it, and what not to do. Then men still remained inclined to him. But they turned their backs to him, when they presumptuously despised his commands. And yet, although they despised him, he did not despise or forsake them: that he showed when he gave them a law, and invited them home with it, and often sent his angels to entice us home to him, and himself appeared in this mortal flesh. When he did all this, he stood turned towards us, and called after us, though we had turned away from him; and although he was

breost, & forbrocene ðа dela hiora mægdenhades. On Egiptum beoð hira breost gehnescod, ðonne hi ða scandlican lustas ðisses middan-*geardes* mid hira modes willan underhnigað. Ond eft on Egiptum bioð forbrocene ða wæstmas ðæra dela, ðonne ðæt gecyndelice gewitt [ærest] sume hwile bið ón him selfun anwalg untosliten, oððæt hit bið gewemmed midðæmðe hit cnyssað [on] unryhta wilnunga, & hit toterað. Forðæm sint to manienne ða ðe hiera synna onfunden habbað, ðætte hie mid wacore mode ongieten æfter hira misdædum mid hu miclum godum willan Dryhten tobræt ðone greadan his mildheortnesse ongen ða ðe to him gecierrað. Swa swa he ðurh Ieremias ðone witgan cwæð, he cwæð: Gif hwelc wif forlæt hiere ceorl, & nimð hire oðerne, wenestu recce he hire æfre ma, oððe mæg hio æfre eft cuman to him swa clænu swa hio ær wæs? Hwæt ðu ðonne eart fo(r)legen wið manigne copenere, & swaðeah ic cweðe: Gecier eft (t)o me, cwæð Dryhten. He gereahte ðone ryhtestan dóm be ðæm forlegenan & ðæm aworpnan wife, & swaðeah us gecyðde, gif we æfter ðæm hryre urra scylda to him gecierdon, ðæt us wære gearo his miltsung, næs ðæt ryht. Of ðissum wordum we magon oncnawan, nu he us sparað mid swa micelre mildheortnesse, ðonne we gesynngiað, & ðonne giet nyllað æfter ðære scylde to him gecierran, ðæt we ðonne eft mid micle dysige syngiað, nu sio Godes miltsung is swa micul ofer ða dysegan, ðæt hie[ne] na ne aðriet ðæt he hi to him ne laðige, æfterðæmðe hie gesyngod habbað. Be ðære miltsunga æfter ðære laðunga is swiðe wel gesæd ðurh Essaias ðone witgan; hit is gecweden to ðæm wiðerweardan men: Ðin eag[an] weorðað gesionde ðinne bebiodend, & ðin earan gehiraðð under bæc. Eall moncynn wæs to Gode gewend, ða ða hi ærest gesceapene wæron on neorxna wonge; & he ða hie manode andwearde, & him forgeaf ðæt hie moston standan on frioum anwalde, & him getæhte hwæt hi on ðæm don sccolden, hwæt ne scolden. Ða giet stodon men to him gewende. Ac ða hie wendon hierā bæc to him, ða hi ofermodgiende his gebod forhogdon. & ðeah, ðeah hi hine oferhogden, ne forhogde he hi nō ne ne forlet: ðæt he gecyðde, ða ða he him sealde æ, & hi mid ðære ham gelaðode, & oft sende his englas us ham to spananne to him, & on ðissum deadlican flæsce he hine selfne ætcowde. Ða he ðis eal dyde, ða he stod æfter ús gewend, & cliopode æfter us, ðeah we from him gewende wæren; & ðeah he oferhogod

despised, he invited us back to his favour. But as we have now said this of all men, so each man can apply it to himself individually, because every man who understands what he commands and forbids, stands, as it were, before him, before he sins. He still stands before him, when he does not despise him, but for fear of him refrains from sinning. But when he relinquishes his goodness and innocence, and chooses and commits unrighteousness, he turns his back to him. But yet God still follows him, and calls after him, when he admonishes him, after the sin is committed, and entices him to turn to him. He will not see the sins, and calls the departing one, and spreads out the lap of his mercy and consolation to those who return to him. We hear behind us the voice of the admonisher, when we turn to him, when he calls us even after we have sinned, and calls after us, although before we would not attend to his instruction. We ought to feel ashamed, when he calls after us, if we will not fear his justice, because we despise him with the more injustice and folly, the less he scorns still to entice us to him, after we have despised him. Those, on the contrary, who have not yet tried carnal sins, are to be admonished to dread the destructive fall so much the more than others the higher they stand than the others. They are to be warned to know that when they stand in their place more darts and arrows of their enemies assail them. Therefore they perceive that they are being attacked so much the more, the weaker they see themselves to be in their bodies. But if they withstand them, they will perceive so much the greater victory in themselves, the more difficult it was for them to hold out. But they are to be admonished to desire the rewards unceasingly, and to despise and suffer cheerfully the labour of the temptations they endure, and believe without doubt in the rewards; because, if they think of the endless joys which are to come to them after their labours, the temporary labours will seem to be the lighter. They should hear what is said through the prophet Isaiah; he said: "This says the Lord: 'To the eunuchs who observe my day of rest, and choose what I will, and preserve my friendship, I will give in my house, and within my walls, a dwelling and a better name than to my other sons or daughters.'" What else signify the eunuchs

wære, he us eft laðude to his hyldo. Ac swa swa we nu ði[s] realiton be eallum monnum, swa hit mæg æghwelc mon be him anum geðencean, forðæmðe æghwelc mon ðe his bebod & his forbod ongiet, he bið swelce he b[ef]oran him stonde, ærðæmðe he gesyngige. Don*ne* giet he stent befora[n] him, ðonne he hine ne forhygeð, ac for his ege forbierð ðæt he ne syngað. Ac ðonne he forlæt his godnesse & his unsceaðfulnesse, & gecist unryhtwisnesse, & ða gefremeð, ðonne went he his hrycg to him. Ac ðeah ðonne giet him fylgð God, & him æfter cliopað, ðonne he hine monað æfter ðære gedonan scylde, & hine spænð ðæt he to him gecierre. Ða scylda he nyle gesion, & ðone fromweardan he ciegeð, & ðone greadan his arfæstnesse & his frofre he gebræt ongean ða ðe to him gecierrað. Donne we gehirað under bæc ðæs maniendes stemne, ðonne we to him gecierrað, ðonne ðon*ne* he us ciegeð huru æfter uru*m* scyldum, ðonne he us æfter cliopað, ðeah we ær nolden æfter his lare. Hit is cýn ðæt we ure scomigen, ðonne he us æfter cliopað, gif we us nyllað óndrædan his ryhtwisnesse, forðæm we hine mid swa micle maran unryhte & dysige oferhycgeað swa he læs forhogað ðæt he us ðonne giet to him spane, siððan we hiene oferhycggeað. Ongean ðæt sint to manigenne ða ðe ðonne giet ungefandod habbað flæsclicra scylda, ðætte hie swa micle swiðor ðone spild ðæs hryres him ondræden ðonne ða oðre swa hi ufor stondað ðonne ða oðre. Hi sint to manienne ðæt hi witen [swa] swa hie on hira stede gestondað swa him mare gescot & ma flana hiera feonda to cymð. Forðæm he ongit swa micle swiður him on feohtan swa he hine selfne untrumran gefred on his lichoman. Ac gif he ðonne ðæm wiðstent, ðonne ongit he swa micle maran sige ón him selfum swa he unieð wiðstod. Ac hie sint to manienne ðæt hie unablinnendlice ðara leana wilnigen, & lustlice ðæt geswinc ðæra costunga ðe hi ðrowiað hi forsion & geðolien, & buton tweon hi geliefen ðara leana; forðæm, gif hie geðenceað ðara gesælða ðe him ungeendode æfter ðæm geswincum becuman sculon, ðonne ðynceð him ðy leohtran ða geswinc ðe ofergan sculon. Hi sculon gehieran hwæt ðurh Essaias ðone witgan gecweden is, he cwæð: Dis cwið Dryhten: Da afyrdan, ða ðe behealdað minne ræstedæg, & geceosað ðæt ic wille, & minne freondscipe gehealdað, ic him selle ón minum huse, & binnan minum wealle, wic & beteran noman ðonne oðrum minum sunum oððe dohtrum. Hwæt elles getac-

but those who subdue the impulse of carnal lust, and cut away from themselves unrighteous works? To these men is proclaimed what a place they are to have before our father, as we said above, they are to have eternal mansions in the Father's house in preference to his own children. They shall hear what was said through St. John; he said: "These are they who have not been defiled with women, and have preserved their virginity; they shall follow the Lamb, wherever it goes." They shall sing the song which none else can sing but the 144,000. They will have to sing a special song with the Lamb in eternity before all believers, and rejoice in the purity of their flesh, so that the other elect may be able to hear the song, although they cannot sing it so, and that for the love they bear to them, and the honour they see that they have, they may rejoice, and be as glad as they, although they have not merited the same honour. Let those who have not tried carnal sins also hear what Truth of itself said about purity; it said: "All men do not receive this doctrine." With these words he showed that it is the highest excellence, because he said that all did not receive it, and also said that it was difficult to keep, and also showed how carefully they were to keep it when they had received it. Those who have not tried the sins of the body are also to be admonished to know that virginity is higher than marriage, and yet they are to be instructed not to exalt themselves above the others; but to rank the life of virginity above the others, and themselves below, and yet not to relinquish the life which they know to be better, and to beware of vainly exalting themselves. They are to be admonished to understand that the life of the married surpasses the life of virginity, when they undertake to practise both continence and humility over and above their vows, and the others do not even practise the duties of their own order. Of which was very well spoken through the prophet Isaiah to the city called Sidon, which stood by the sea; then said the prophet: "The sea tells thee to be ashamed of thyself, Sidon." As if the city were ashamed at the sea's voice. So this earthly life often fluctuates like the sea, and yet is often very estimable, and the other is very contemptible, which ought to be firmer and stronger. Often

niaþ ða afyrdan buton ða ða ðe ofðryscaþ ða styringe ðæs flæsclican lustes, & of him selfum aceorfaþ unryhtlico weorc? Ðæm monnum is gecyðed hwelce stowe hi moton habban beforan urum fæder, swa swa we ær cwædon, ðæt hie sceolden habban ece eardungstowe on ðæs fæder huse furðor ðonne his ægnu bearn. Hi sculon gehieran hwæt ðurh *sanctus* Iohannes gecweden is, he cwæð: Ðæt sindan ða ða ðe mid wifum ne beoð besmitene, & hira mægeðhad habbaþ gehealdenne; ða folgiaþ ðæm lambe, swa hwær swa hit færð. Ða singaþ ðone sang ðe nan mon elles singan ne mæg, buton ðæt hun(d)teontig & feowertig & feower ðusendo. Ðæm is sundorlic sang to singanne mid ðæm lambe on ecnesse beforan eallum geleaffullum, & to blissianne for hira flæsces clænnesse, ðætte ða oðre gecorenan ðone song gehiran mægen, ðeah ðe hine swa singan ne mægen, & for ðæm lufum ðe hi to him habbaþ, & for ðæm weorðscipe ðe hi gesioð ðæt hie habbaþ hi fægnigen, & emnswiðe [him] blissigen, ðeah hie ða geearnunga næbben ðæt hi ðone weorðscipe habban mægen. Gehieren eac ða ðe ungefandod habbaþ ðara flæsclicana scylda hwæt sio Soðfæsðnes ðurh hie selfe cwæð bi ðære clænnesse, he cwæð: Ne underfoð nó ealle men ðas lare. Mid ðæm worde he cyðð ðæt hit is se hiehsta cræft, forðæm he cwæð ðæt hine ealle ne gefengen, & eac sæde ðæt he unieðe wære to gehealdenne, & eac cyðde hu wærlice hi hine healdan scolden, ðonne hie hine underfangen hæfden. Eac sint to manienne ða ðe ungefandod habbaþ ðæs lichoman scylda ðæt hie witen ðæt se mægðhad is hirra ðonne se gesinscipe, & swaðeah hi sint to læranne ðæt hi hi ne ahebben ofer ða oðre; ac læten ðæt lif ðæs mægðhades beforan ðæm oðrum, & hine selfne biæftan, & ne forlæte ðeah ðæt lif ðe he wat ðætte betere bið, & behealde hine selfne ðæt he hine ne ahebbe ón idelnesse. Hi sint to manienne ðæt hi ongieten ðætte oft gebyreð ðætte ðæt lif ðara gesinhiwena oferstigð ðæt lif ðæs mægðhades, ðonne hi underfoð ægðer ge forhæfdnesse ge eaðmodnesse furðor ðonne hie gehaten, & ða oðre ne begáð furðum hira ægne endebyrdnesse. Be ðæm wæs swiðe wel gecweden ðurh Essaias ðone witgan to ðære byrig ðe Sidón hatte, sio stod bi ðære sæ; ðæ cwæð se witga: Dios sæ cwið ðæt ðu ðin scamige, Sidón. Swelce sio burg ða wære ðurh ðæs sæs stemne to scame geworden. Swa bið ðis eorðlice lif oft yðgiende swa swa sæ, & ðeah bið oft swiðe acorenlic, & ðæt oðer swiðe aworpenlic, ðætte fæstre bion

many return to God after committing the sins of the flesh, and then establish themselves so much the more firmly in good works the more sinful they perceive themselves to be. And often those who have preserved their bodies in purity, the less they perceive in themselves of what they need repent, think the more that the purity of their life will suffice them, when their minds are not inflamed with any admonition of repentance. Therefore the life which after its sins is inflamed with repentance, becomes often dearer to God than that which is pure and innocent from sloth and luxury. About which the voice of the Judge, that is Christ, spoke of Mary the harlot: "Very many sins are forgiven her, because she repented greatly." And again, he said: "There will be greater joy in heaven because of one who repents than over ninety-nine righteous men who need not repentance." We shall be able to understand it the more clearly and quickly by our own habits, if we will consider the judgment of our own mind. We know that we love the field which was formerly choked with thorns, and after the thorns are cut down, and the field ploughed, yields good fruit, more than that which stands in open land, and is barren or bears worthless or empty corn. Those who have not tried the sins of the flesh are also to be admonished not to think that because of their purity they are before the higher orders, for they do not know whether they are behind those who are of less rank, while they think that they ought to be before them; because in the judgment of the righteous Judge merit annuls rank and distinction. For who is there, who is wise and experienced enough to distinguish such things, who does not know that in the class of gems the carbuncle is more precious than the jacinth? And yet the colour of the blue jacinth is better than that of the pale carbuncle; because that which its rank and nature denies to the jacinth, the beauty of its brightness supplies, and, on the other hand, the carbuncle, although exalted by its nature and rank, is degraded by its colour. So there are among mankind many of better order and rank, who are worse, and of worse order and rank, better; so that often a man of lay order and garb surpasses those of monastic order by the goodness of his works and the righteousness of his life, while

scolde & trumlicre. Oft weorðaþ monige æfter ðæs lichoman scylde to Gode gecerred, & hi ðon*ne* swa micle fæsðlicor gestaðoliaþ on godum weorcum swa hi hi selfe synnigran ongietaþ. & oft ða, ða ðe on clænnesse hiora lichoman gehealdenne habbaþ, swa swa hi læsse ongietad ón him selfum ðæs ðe him hreowan ðyrfe, swa swa hie swiður wenaþ ðæt hi*m* genog sie ón hira lifes clænnesse, ðonne hira mod ne beoð ónhæt mid nanre manunge ðære hreowsunga. Ðonon wyrð oft Gode leofre ðæt líf ðætte æfter his synnum ónæled biþ mid hreowsunga ðonne ðæt clæne & ðæt únsceaðfulle for slæwðe & for orsorgnesse. Be ðæm cwæð ðæs Deman stemn, ðæt is Christ, be Marian ðære forlegisse: Hire sint forgifena swiðe manega synna, forðæmðe hio swiðe hreowsade. Ond ef[t] he cwæð: Mara gefea wyrð on hefonum for anum hreowsiendum ðonne ofer nigon & hundnigontig ryhtwisra ðæra ðe him nan ðearf ne bið hreowsunga. Ðæt we magon swutolor ongietan & hræðor bi úrum agnum gewunan, gif we willaþ ongietan ðone dom ures agnes modes. Hwæt, we witon ðæt we ma lufiaþ ðone æcer ðe ær wæs mid ðornum aswogen, & æfterðæmðe ða ðornas beoð aheawene, & se æker biþ ónered, bringð godne wæsðm ma we lufiaþ ðone ðonne ðone ðe stent on clænum lande, & biþ unwæsðmbære oððe ungefynde corn bringð oððe deaf. Eac sint to manienne ða ðe ungefandod habbaþ ðissa flæsclicena scylda, ðæt hie ne wenen for hira clænnesse ðæt hie sien beforan ðæm hirrum hadum, forðæmðe hi nyton ðeah hi sin behindan ðæm ðe læssan hades bioð, & hie wenaþ ðæt hie beforan bion scylen; forðæmðe on ðæm dome ðæs ryhtwisan Deman ónwent sio geearnung ðone had & ða geðyncðo. Hwa is nu ðæra ðe gesceadwis sie, & to ðæm gleaw sie ðæt he swelces hwæt tocnawan cunne, ðætte nyte ðætte ón gimma gecynde carbunculus biþ dio[r]ra ðonne iacinctus? & swaðeah ðæt bleoh ðæs welhæwnan iacintes biþ betera ðonne ðæs blacan carbuncules; forðæm ðæs ðe sio endebyrdnes & ðæt gecynd forwiernð ðæm iacinte, se wlite his beorhtnesse hit eft geiecð, & eft, ðeah ðe ðæt gecynd & sio endebyrdnes ðæs carbuncules hine upahebbe, his blioh hine gescent. Swa biþ on ðisse menniscan gecynde manige on beteran hade & on beteran endebyrdnesse wyrsan, & [on] wyrsan hade & on wyrsan endebyrdnesse beteran; swa ðætte [oft] on læwedum hade & on læwedum girelan mid godum weorcum & mid ryhte life man ofcrðihð ðone munuchad, & ða oðre, ðe ðonc hierran

the others, who are of higher order, by not striving to follow morality and a meritorious life, degrade and defile their order.

LIII. That those who bewail the sins they have committed are to be admonished in one way, in another those who bewail those they have meditated.

Those who bewail the sins they have committed are to be admonished in one way, in another those who bewail those that they have meditated. Those are to be admonished who bewail the sins they have committed, to wash away the evil they have committed with perfect repentance, lest they be too tightly bound with the sins they have committed, and then delay too long unbinding themselves with repentance. Of which is written in the seventy-ninth Psalm: "God gave us to drink very moderately with tears," that every man's heart should be so much the oftener moistened by the tears of repentance, the oftener he remembered that it had been dried by God with his sins. They are also to be admonished to bring the sins they have committed indefatigably before their mind's eye, and when they have seen them, to prevent them being seen at the severe examination. Of which David spoke in the Psalms: "Turn, Lord, thine eyes from my sins." And a little before he said: "My misdeeds are always before me." As if he had said: "I pray thee not to look at my sins, because I myself look at them always." Of which the Lord also spoke through the prophet Isaiah: "I will not remember thy sins, but do thou remember them." Therefore they are to be admonished to think of each sin that they can remember, because when they repent of each one they repent of all. Of which is very well spoken through Jeremiah the prophet, when he recounted all the misdeeds of the Jews; he said: "Mine eyes let out the divisions of the waters." We let the divided waters out of our eyes, when we separately repent of separate sins: because we cannot always repent of all at once with equal contrition, but sometimes one, sometimes another, is painfully remembered; and when they are moved by the one, they are purified of them all. They are also to be admonished to believe and confidently trust that they will have forgiveness for their intended repentance, lest they be too excessively

had habbaþ, þonne hi nyllaþ þæm þeawum & þæm geearningum folgian, þonne gewaniaþ hie þone had & gewemmaþ.

LIII. Dætte on oþre wisan sint to manianne þa þe þa geworhtan [synna] wepaþ, ón oþre þa þe þa geþohtan wepaþ.

On oþre wisan sint to manienne þa þe hiera geworhtan synna wepaþ, on oþre þa þe hira geþohtan wepaþ. Ða sint to manienne þe hira geworhtan wepaþ, þætte hie þa gedonan yfelu mid fullfremedre hreowsunga aþwean, þylæs hi sin to swiþe gebundne mid þæm þurhtogenum scyldum, & þonne to lange forelden þæt hi hi ne anbinden mid þære hreowsunge. Be þæm is awriten on þæm nigon & hundsiofantigoþan sealme: God us drencte swiþe gemetlice mid tearum, swa þætte æghwelces mannes mód swa micle oftor wære geþwæned mid hreowsunge tearum swa swa he gemunde þæt hit oftor wære adrugod from Gode on his synnum. Hi sint [eac] to manienne þæt hi unaþrotenlice þa gedonan synna gelæden beforan hira modes eagan, & þonne hi hi gesewene hæbben, gedón þæt hie ne þyrfen bion gesewene æt þæm nearwan dome. Be þæm cwæþ Dauid on psalmum: Ahwyrf, Dryhten, þin eagan from minum synnum. & lytle ær he cwæþ: Mine misdæda bioþ simle beforan me. Swelce he cwæde: Ic þe bidde þæt þu nó ne locige on mine synna, forþæmþe ic self him ealneg on locige. Be þæm eac cwæþ Dryhten þurh Essaias þone witgan: Ðinra synna ne weorþe ic gemunende, ac gemun þu hiora. Forþæm hie sint to manienne þæt hi ælce synne geþencen þæra þe hi gemunan mægen, forþæm, þonne hie for anre hwelcre hreowsiaþ, þonne hreowsiaþ hie for ealle. Be þæm is swiþe wel gecweden þurh Ieremias þone witgan, þa þa he þæra Iudea misdæda ealle apinsóde, he cwæþ: Todælnessa þara wætera útleton min eagan. Todældu wæteru we lætaþ ut of úrum eagum, þonne we for synderlecum synnum synderleca hreowsunga doþ: forþæmþe hie ne magon ealneg ealla on ane tid emnsare hreowan, ac hwilum án, hwilum oþru cymþ sarlice to gemynde; & þonne he wierþ mid þære anre onstyred, þonne wyrþ he eallra geclænsod. Eac hie sint to manienne þæt hi gelefen & baldlice getruwien þæt hi þa forgiefnesse habbaþ for þære hreowsunga [þe hi wilniaþ, þylæs hi to ungemetlice

oppressed by repentance. The merciful Lord would never have caused or brought into his mind such repentance, if he wished afterwards to punish it with any severity. He proclaimed, very mercifully, that he would not judge them, when he made them to judge themselves before. Of which is written in the ninety-fourth Psalm; it is said: "Let us anticipate his judgment with confession." And again, it was said through St. Paul: "When we judged ourselves, God judged us not." But they are to be admonished so to hope for forgiveness as not in their security unwarily to become torpid. Because often the cunning devil, after deceiving the mind with the sin, when he sees that it is sad because of its sinful fall, allures it with pernicious flattery. This was signified by the example of the treatment of Dinah, the daughter of Jacob. It is written, that Dinah went out to see the women of the land. Then Shechem, the son of Hamor the Hebrew, who was prince of the land, saw her, and she pleased him, and he took her by force, and lay with her. And his heart was attached to the maiden, and as she was very sad, he soothed and enticed her to him. Dinah goes out to see the foreign women, when any man's mind leaves its own occupations, and busies itself with other men's affairs, which do not in the least concern it, and so goes wandering out of its order and station. Shechem, the prince of the land, forced the maiden Dinah, when he found her wandering about thus. So does the devil with the mind that he finds unprofitably occupied: he seduces it. Shechem's heart was attached to Dinah. So the devil, when he sees the mind with the same unrighteous desires as himself, and afterwards sees that it repents of them, brings before the eyes of the mind vain security and hope, to divert it from its beneficial sadness. About which was very rightly said, that Shechem gently soothed Dinah, after grieving her. So does the devil with the mind: sometimes he makes it think that what it does is no sin; sometimes he makes it think that, although it is a sin, others sin more gravely; sometimes it is over-confident of God's mercy; sometimes it thinks it has time enough to repent. And when the deceived mind thinks so, it is hindered from repenting inwardly, so that it obtains no good, because it repents of no evil.

sien gewægde mid ðære hreowsu(n)ga]. Ne gedyde næfre se mild-
heorta Dryhten, ne an his mode ne gebrohte swelce hreowsunga, gif he
hit æfter ðæm auht swiðe wrecan wolde. He gecyðde swiðe mild-
heortlice ðæt he him deman nolde, ða he gedyde ðæt hi him selfe ær
beforan demdan. Be ðæm is awriten on ðæm feower & hundnigonti-
goðan psalme, hit is gecweden: Wuton cuman ær his dome andettende.
& eft hit wæs gecweden ðurh *sanctus* Paulus: Dær we us selfum
demden, ðonne ne dem(de) us nó God. & eft hi sint to manienne ðæt
hi swa hopigen to ðære forgiefnesse ðæt hie for ðære orsorgnesse to
únwærlice ne aslawien. Forðæm [oft] ðæt lytige dioful ðæt mód ðæt
he mid ðære synne ascrenceð, ðon*ne* he gesihð ðæt hit unrot bið for
ðæm hryre his synna, ðonne forspenð he hit mid ðære wolberendan
oliccunge. Ðæt wæs mid ðære biesene getacnod ðe Dinan gedon wæs
Iacobes dohtor. Hit is awriten ðæt Dina wære út gangende sceawian
ðæs londes wif. Ða hi ða geseah Sihhem, Emmores sunu ðæs ebrei-
scan, se wæs aldormon ðæs [londes], & ða gelicode hio him, & he hi
genam niedenga, & hire mid gehæmde. & ða wæs his mod gehæft mid
ðæm mædene, & he ða hi swa unrote oleccende to him geloccode.
Ðonne gæð Dine ut sceawian ða elðiodigan wif, ðon*ne* hwelces monnes
mód forlæt his ægne tilunga, & sorgað ymb oðerra monna wisan, ðe
[him] nauht to ne limpð, & færð swa wandriende from his hade & of
his endebyrdnesse. Sihhem, ðæs landes ealdorman, geniedde ðæt mæ-
den Dinan, ða he hie gemette swa wandrian. Swa deð se dioful ðæt
mod ðæt he gemet ón unnyttum sorgum: he hit awiert. Sihhemes
mod wæs ða gehæft to Dinan. Swa ðæt dioful, ðonne he gesihð ðæt
mod ón ðæm ilcan unryhtan willan ðe he bið, & ðonne eft gesihð ðæt
hit ðæs hreowsað, ðonne gebringð he beforan ðæs modes eagan idle
orsorgnesse & tohopan, forðæm ðæt he him oftio ðære nyttwyrðan un-
rotnesse. Be ðæm wæs swiðe ryhtlice gecweden ðætt[e] Sihhem Dinan
liðelice olehte, ða ða he hi geunrotsod hæfde. Swa deð ðæt dioful
ðæm mode: hwilum he gedeð ðæt him ðyncð ðæt hit nan scyld ne sie
ðæt ðæt he deð; hwilum he gedeð ðæt him ðyncð, ðeah hit scyld sie,
ðæt oðre men hefiglicor syngien; hwilum he fortruwað to swiðe Godes
mildheortnesse; hwilum him ðyncð ðæt he hæbbe fierst genogne tó
hreowsianne. & ðonne ðæt beswicene mod ymb ðyllic ðencð, ðonne
wyrð hit amierred from ðære incundan hreowe, to ðon ðæt hit nan

But it is so much the more deceived with punishments, the more it now rejoices in its evil ways. On the other hand, those are to be admonished who bewail the sins they have meditated, to take careful heed in the secret recesses of their mind, whether the thought comes to them from sudden pleasure or desire and consent, of sinning so. For it often happens that the mind is tempted by fleshly lusts, and yet the mind resists the fleshly lusts, so that the same lusts which afflict him in the secret recesses of his heart, will afflict him again, if he withstand them. Often also the mind is pursued by such deep temptation, and is so swallowed up by it, that it does not withstand it with any opposition, but submits, and yields to the temptation. When it is excited by pleasure, and has opportunity for such things, it quickly forsakes the works of the internal good desire, when it has opportunity for outer things. But when the just judgment of the severe Judge sees it, it is not regarded as a meditated, but as a committed sin. Because that which he had no opportunity of carrying out externally with works, he sanctioned internally, and accomplished with the work of complete inclination. We have learnt from our progenitor Adam, that from him it is our nature to accomplish all evil in three ways: through suggestion, delectation, and consent. Suggestion is caused by the devil; delectation by the body; consent is accomplished by the spirit. The waylayer, that is the devil, seduces him. Then the body subdues him by delectation, till the spirit is overcome by the delectation, so that it allows it. As the serpent in Paradise first suggested evil to Eve, and Eve allowed herself to be subdued by delectation, like the body. Then was Adam, like the spirit, overcome by the serpent's suggestion and Eve's delectation, so that he consented to the sin. By the suggestion we can recognise the sin, we are forced by the delectation, and bound by the consent. Those who repent the meditated sins, are to be admonished to consider carefully into which sins they have fallen, that they may be able to compensate it by repenting to the same degree as they perceive that they have sinned in thought, lest they repent so little the meditated sins, till they accomplish them. And yet we must admonish and awe them without reducing them to despair, lest they

god ne gemete, forðæm him nan yfel ne hriwð. Ac hit wyrð swa micle swiður beswicen mid ðæm witum swa hit nu swiður gefihð on his yfelum. Ongean ðæt sint to manienne ða ðe ða g[e]ðohtan synna wepað, ðæt hie geornlice giemen on ðære degelnesse hira modes hwæðer him ðæt geðoht cume of færlicum luste, ðe of wilnunga & geðafunga, ðæt hie swa [ge]syngeden. Forðæm hit oft gebyreð ðæt ðæt mod wyrð gecostod of ðæs flæsces lustfulnesse, & ðéah ðæt mod wiðstent ðæs flæsces lustfulnesse, swa ðætte se ilca lust ðe hine geunrotsað on ðære degelnesse his modes hine eft gerotsat, gif he him wiðstent. Oft eac folgað ðæm mode swa grundleaslicu costung, & hit swa forswilgð, ðæt hit mid nanre wiðerweardnesse hire ne wiðstent, ac geðafigende folgað ðære costunga. Ðonne hit bið onstyred mid ðære lustbærnesse, & hit ónhagað to ðæm ðingum, ðonne forlæt hit hrædlice ða weorc ðæs inneran godan willan, ðonne hit onhagað to ðæm uterran. Ac ðonne ðæt gesihð se ryhta dóm ðæs ðearlwisan Deman, ðonne ne bið hit nó swa swa geðoht syn, ac swa ðurhtogen. Forðæmðe ðæt ðætte hine ne onhagode utane forð to brenganne mid weorcun, innane he hit geðafode, & ðurhteah mid ðy weorce ðæs fulfremedan willan. We habbað geascod from urum ærestan mæge Adame ðæt us is from him gecynde ðæt we ælc yfel on ðrio wisan ðurhtion: ðurh gespan, & ðurh lustfulnesse, & ðurh geðafunga. Ðæt gespan bið ðurh dioful. Sio lustbærnes bið ðurh ðone lichoman. Sio geðafung bið ðurhtogen ðurh ðone gæst. Se sætere, ðæt is se dioful, he hine spænð on wóh. Se lichoma hine ðonne him underðied mid ðære lustfulnesse, oððæt se gæst bið oferwunnen mid ðære lustfulnesse, ðæt he hit geðafað. Swa swa sio nædre on neorxna wonge, ærest hio lærde Euan ón woh, & Eue hi hire underðiod(d)e mid lustfulnesse, swa swa lichoma. Ða wæs Adam, swa swa se gæst, ðurh gespan ðære næddran & ðurh Euan lustbærnesse oferswiðed, ðæt he geðafode ða synne. On ðæm gespane we magon ongietan ða synne, & mid ðære lustfullnesse we bioð genedode, & mid ðære geðafunge we bioð gebundne. Ac ða sint to manienne ða ðe ða geðohtan synna hreowsiað ðæt hie geornfullice giemen ón hwelce ðæra synna hie befeollen, forðæm ðæt hi mægen ongean ðæt be ðæm ilcan gemete hreowsian ðe hi on hira [inn]geðonce ongieten ðæt hie gesyngoden, ðylæs him to hwón hreowen ða geðohtan synna, oððæt hi hi fulfremmen. & swaðeah we hi scylen manian & bregean ðæt we hi

do worse. For often the merciful Lord very quickly washes away the meditated sins, when he does not allow them to carry them out. By which they may know that they are quickly forgiven, when he does not allow them to attain to the deed for which he would be obliged to judge them more severely. Of which it is very well said through the Psalmist in the thirty-first Psalm; he said: "I will pronounce against myself my injustice, Lord, because thou hast forgiven the impiety of my heart." He had committed to God his sins, when he determined to confess to him. The prophet showed how easily the meditated sin can be forgiven, when he said that it was forgiven him as soon as he had resolved to confess it. He said that the same thing that he had determined to ask had been previously forgiven him. Since the sin was not carried out in practice, the repentance did not amount to suffering, but the meditated repentance wipes away the meditated sin from the mind.

LIV. That those who bewail the sins they have committed, and yet do not leave them off, are to be admonished in one way; in another way those who do not repent of them, and yet leave them off.

Those who bewail the sins they have committed, and yet do not leave them off, are to be admonished in one way; in another way those who leavè them off, and yet do not repent of them. Those who bewail the sins they have done, and yet do not leave them off, are to be admonished to consider carefully that they strive in vain to purify themselves with mourning, when they defile themselves again by living unrighteously; as if they washed themselves with repentance to be able to make themselves dirty again. Therefore it is written that the dog will eat what he formerly vomited, and the sow wallow in her mire after being washed. The dog does not hesitate to vomit up the food that is heavy on his chest, and afterwards devours the same thing that he vomited because it burdened him, and so the same thing burdens him that formerly relieved him. So it is with those who repent of the evils they have done, when they cast out with repentance the evil with which the stomach of their mind was perniciously and oppressively crammed, and then resume

on ormodnesse ne gebringen, ðylæs hi wyrs dón. Forðæm oft se mildheortaa Dryhten swiðe hrædlice ða geðohtan synna awegaðwihð, ðonne he him ne geðafað ðæt hi hi ðurhtion moten. Be ðæm he mæg witan ðæt hi bioð hrædlice forgiefene, ðonne he him ne geðafað ðæt hi to ðæm weorce becumen ðæt he him ðonne ðearlur deman scyle. Be ðæm is swiðe we[l] gecweden ðurh ðone psalmsceop ón ðæm an & ðritigoðan psalme, he cwæð: Ic wille secgan ongean me selfne min únryht, Dryhten, forðæm ðu forgeafe ða arleasnesse minre heortan. Ða he hæfde befæst Gode his synna, ða he getiohchod æfde ðæt he him ondettan sceolde. Ða cyðde se witga hu ieðelic bið to forgiefenne sio geðohte synn, ða he cwæð ðæt hio him sona forgiefen wære swa he geðoht hæfde ðæt he hi ondettan wolde. Dæt ilce ðæt he getiohchod hæfde to biddanne he cwæð ðæt him wære ær forgiefen. Forðæm sio synn ne wearð ðurhtogen mid nanum weorce, forðæm ne com seo hreowsung to nanre ðrowunge, ac sio geðohte hreowsung adrygð ða geðohtan synne of ðæm mode.

LIV. Dætte on oðre wisan sint to monianne ða ðe (ða) ðurhtogenan synna wepað, & swaðeah ne forlætað; on oðre wisan ða ðe hie nó ne hreowsiað, & hie ðeah forlætað.

On oðre wisan sint to manienne ða ðe ða gedonan synna wepað, & hi ðeah ne forlætað; on oðre wisan ða ðe hi fo(r)lætað, & swaðeah nó ne hreowsiað. Ða sint to manienne ðe ða gedonan synna wepað, & hi swaðeah ne forlætað, ðæt hi geornlice ongieten ðæt hi ón idelnesse tiliað hi selfe to clænsianne mid ðy wope, ðonne hi eft mid únryhte life hie besmitað; swelce hi hi mid ðære hreowsunga to ðæm aðwean ðæt hi hi mægen eft afylan. Be ðæm is awriten ðæt se hund wille etan ðæt he ær aspaw, & sio sugu hi wi[l]le sylian ón hire sole æfterðæmðe hio aðwægen bið. Hwæt, se hund wile aspiwan ðone mete ðe hine hefegað on his breostum, & ðæt ilce ðæt he for hefignesse aspaw, ðonne he hit eft frit, ðonne gehefegað hine ðæt ilce ðæt hine ær gelihte. Swa bið ðæm ðe ða gedonan yfelu hreowsiað, ðonne hi ðæt yfel mid ondetnesse him of aweorpað ðætte hira modes innað yfele & hefiglic mid gefylled wæs, & ðonne eft fóð to ðæm ilcan & fætað in æfter ðære

and take in after repentance the same evil that they formerly threw up with confession and repentance. As the hog, although washed, if it returns to the mire, is dirtier than it was before, and the washing is of no avail, although it was washed before; so it is with him who bewails the sins he has done, and yet does not give them up: he subjects himself to severer guilt and punishment if he does not give them up. He despised the forgiveness he had obtained by repentance, by wallowing in the muddy water; and that which he cleaned with repentance he soiled again before the eyes of God. Therefore it is again written in the books of Solomon; it is written: "Repeat not thy words in thy prayer." Repeating one's words in one's prayer is making repentance again necessary after repentance. Therefore it is again said through the prophet Isaiah; he said: "Wash, that ye may be clean." He does not care whether he is clean or not, who after repentance will not conduct himself virtuously and purely: they are always washing and are never clean, although they are always weeping; they are always weeping, and after their weeping they bring on themselves the necessity of weeping again. Therefore it is said by a certain sage: "If a man takes in his hand anything unclean, and then washes, and takes hold of the same thing again, what avails him his previous washing?" He is washed clean who washes away his impurity with repentance. He handles the impurity again who sins after his repentance. Those who repent of the sins they have done, and yet do not give them up, are to be admonished to perceive that before the eyes of the hidden Judge they are like those men who behave very humbly before great men, and flatter them excessively as long as they are in their presence, and afterwards, when they are behind their backs, injure them and are as hostile to them as they can be. What is repenting of one's sins but showing God one's humility and fidelity and obedience? Or what is sinning after repentance but behaving with hostility and pride and disobedience to the same God whom he formerly flattered? As James the apostle said, saying: "Whoever desires too excessively to be a friend to this world is called God's enemy." Those who bewail the sins they have committed, without leaving them off, are

ondetnesse ðæt ilce yfel ðæt hi ær mid ðære ondetnesse & hreowsunga [út]awurpun. Swa ðet swin, ðeah hit aðwægen sie, gif hit eft filð on ðæt sol, ðonne bið hit fulre ðonne hit ær wæs, & ne forstent ðæt ðweal nauht, ðeah hit ær aðwægen wære; swa bið ðæm ðe his gedonan synna wepeð, & hi swaðeah ne forlæt: hefigran scylde & hefigran witum he hine underðiet, gif he hit ne forlæt. Forðæm he forhogde ða forgifnesse ðe he mid ðære hreowsunga begiten hæfde, forðæmðe he wealwode on ðæm gedrofum wætere; & ðæt ðæt he ær mid ðær[e] hreowsunga geclænsode he beforan Godes eagum eft afylde. Be ðæm is eft awriten on Salomonnes bocum, hit is awriten: Ne eftga ðu ðin word on ðinum gebede. Ðæt is ðonne ðæt mon eftgige his word on his gebede, ðæt mon æfter his hreowsunga gewyrce ðæt he eft scyle hreowsian. Be ðæm is eac gecweden ðurh Essaias ðone witgan, he cwæð: Aðweað iow, ðæt ge sin clæne. Hwæt, se ðonne ne recð hwæðer he clæne sie, [ðe ne sie], se ðe æfter ðære hreowsunga hine ryhtlice & clænlice nyle gehealdan: ealne weg hi hi ðweað, & ne beoð hie næfre clæne, ðeah hi ealneg wepen; ealneg hi wepað, & æfter ðæm wope hi gewyrceað ðæt hi moton eft wepan. Be ðæm is gecweden ðurh sumne wisne mon: Gif hwa ón hand nimð hwæt únclænes, & hine æfter ðæm að[w]ihð, & ðonne eft [fehð] on ðæt ilce ðæt he ær feng, hwæt forstent him ðonne ðæt ærre ðweal? Se bið aðwægen of únclænnesse, se ðe aðwihð mid hreowsunga his unclænnesse. Se ðonne gehrinð eft ðære unclænnesse ðe syngað æfter his hreowsunga. Ac ða sint to manienne ðe ða gedonan scylda hreowsiað, & hi ðeah ne forlætað, ðæt hi ongieten ðæt hie beoð beforan ðæs dieglan Deman eagum gelice ðæm monnum ðe swiðe eaðmodlice onginnað beforon ricum monnum, & him swiðe olecca ða hwile ðe hi him beforan beoð, & eft, ðonne hi him beæftan beoð, ðonne doð hi him to demme & to fiondscipe ðæt ðæt hi magon. Hwæt is ðæt, ðæt mon hreowsige his synna, buton ðæt mon eowað Gode his eaðmodnesse & his treowa & his hiersumnesse? Oððe hwæt is ðæt, ðæt mon æfter his hreowsunga syngige, buton ðæt, ðæt he deð feondscipe & ofermetto & unhiersumnesse ðæm ilcan Gode ðe he ær olehte? Swa swa Iacobus sæde se apostol, ða he cwæð: Swa hwa swa wille bion ðisse weorlde freond to ungemetlice, he bið gehaten Godes feond. Ða ðonne sint to manienne ðe ða [ge]donan scylda wepað, & [hi] swaðeah ne forlæ-

to be admonished to understand that the repentance of wicked men is often very vain and useless, when they do not afterwards try either to do good or relinquish evil. So, also, the evil thoughts of the good are very often without sin, when they do not carry them out in works. So wondrously divine wisdom dispenses and measures according to the merits of each, that the wicked, amidst all their wickedness which they fully perpetrate, become presumptuous, and exalt themselves with pride for the little good that they meditate, and do not attempt to perform. And again, the good, when disturbed by bad thoughts, which they never wish to carry out, are humbled, and despise themselves because of the little evil, and lose not at all thereby their righteousness, but increase it with their humility. Therefore Balaam said, when he saw the encampments of the righteous Israelites: "Let my life become like that of these righteous men, and my end like theirs." But afterwards, when the compunction left him, he devised a very wicked counsel and plot against their life: he forgot his affection towards the Israelites because avarice seized on him. And St. Paul said that he saw a different habit and will in his members, opposed to the will of his spirit, which led him away captive in sinful habits. He said that it was in his members. Paul was tempted with the weakness of his spirit that he might perceive his sins, and be so much the stronger in good works. Why is the sinful man touched with repentance, and is none the more righteous; or why is the righteous man tempted with evil thoughts, and yet is not defiled with the sin; but because his good thoughts avail the sinful man nought, because he has not a ready and unhesitating desire of the deed, and again, his evil thoughts injure not the righteous man, because he has not a ready will to accomplish the perverse deed? On the other hand, those who relinquish their sins without atoning for or repenting of them, are to be admonished not to think that, if they relinquish their sins, God will condone them, if they do not in any way atone for or repent of them. So the scribe, unless he erases what he wrote before, even if he never write anything more, that which he wrote before is still unerased. So, also, he who speaks of or treats another injuriously, even if he ceases, and never does it again, what he did is done and unatoned for, unless he gives satisfaction. But he must moderate his insolent words with humble

taþ, þætte hi ongiten þætte oft biþ swiþe idel & unnyt þara yfelena manna hreowsung, þonne hi æfter þæm ne tiliaþ nauþer ne god to dónne ne yfel to forlætanne. Swa biþ eac swiþe oft synleas yfel geþoht þæm godum, þonne hi hit mid weorcum ne þorhtioþ. Swa wundorlice hit todælþ & gemetgaþ se godcunda wisdóm be hira ægþeres geearnungum, swa þætte þa yflan betwix eallum hira yflum þe hi fullice gefremmaþ hi fortruwiaþ, & hi on ofermet(t)o ahebbaþ for þæm lytlan góde þe hi geþenceaþ, & nó ne anginnaþ to wyrceanne. Ond eft, þa godan, þonne hi beoþ onstyrede mid þæm yflum geþohtum þe hi næfre nyllaþ þurhtion, þonne beoþ hi geeaþmedde, & fo[r]sioþ hi selfe for þæm lytlan yfele, & ne forleosaþ nauht þurh þæt hira ryhtwisnesse, ac hi hi geiecaþ mid þære eaþmodnesse. Hwæt, Balam cwæþ, þa he geseah þa wicstowa þara ryhtwisena Israhela: Geweorþe min lif swelce þissa ryhtwisena, & geweorþe min ende swelce hira. Ac eft, þa sio anbryrdnes hine alet, þa funde he swiþe yfel geþeaht & searwa ymb hira lif: forþæm hine gehran sio gitsung, he forget þone freondscipe wiþ Israhele. Hwæt, *sanctus* Paulus cwæþ þæt he gesawe oþerne gewunan & oþerne willan ón his limum, & se wære feohtende wiþ þæm willan his modes, & hine gehæftne lædde ón synne gewunan. Sio, he cwæþ, wære on his limum. Forþæm wæs *sanctus* Paulus gecostod mid his modes untrumnesse þæt he ongeate his synna, & forþæm wære þy strangra ón godum weorcum. Forhwy biþ se synfulla onbryrd mid þære hreowsunga, & ne biþ nó þy ryhtwisra; oþþe forhwy biþ se ryhtwisa gecostod mid yfle geþohte, & ne biþ þeah gewem(m)ed mid þære scylde; buton forþyþe þæm synfullan nauht ne helpaþ his godan geþohtas, forþæmþe he næfþ gearone willan úntweogendne to þæm weorce, ne eft þæm ryhtwisan ne derjaþ his yflan geþohtas, forþæmþe he næfþ gearone willan þæt woh to fulfremmanne? Ongean þæt sint to manienne þa þe hira synna forlætaþ, & hi þeah ne betaþ ne ne hreowsiaþ, þæt hi ne wenen, þeah hi hira synna forlæten, þæt hi God him forlæte, gif hi hi mid nanum þingum ne betaþ ne ne hreowsiaþ. Swa se writere, gif he ne dilegaþ þæt he ær wrat, þeah he næfre ma nauht ne write, þæt biþ þeah úndilegod þæt he ær wrat. & swa eac se þe oþrum bismer cwiþ, oþþe deþ, þeah he geswice, & [hit] næfre eft ne do, þeah hit biþ gedon þæt he dyde, & unþingad, gif he hit ne bet. Ac he sceal þa ofermodlican word mid eaþmodlicum wordum gemet-

words, if he wishes to be reconciled with the other. Do you think, if a man owes another something, that he can secure himself by not receiving anything more from him, without paying back what he received before? So it is with God and us, when we sin against him: even if we never do so again, unless we somehow atone for and repent of what we have done, we are not sure, unless we are displeased with what formerly pleased us, that it will be forgiven us, although we do no evil now in this world. We must not, however, on that account be too confident, if we do no good, because we often entertain very many unlawful thoughts. How can he, therefore, be confident, who himself knows that he sins? What satisfaction does God get from our punishment, or honour from our sufferings, but that he wishes to heal the wounds of our sins with a potent remedy, if he cannot with a mild one, that repentance may seem bitter to us, as sins formerly seemed sweet to us? And as we formerly inclined to what is unlawful, until we fell, so we must forego what is lawful, until we arise; that the mind which was occupied with unrighteous joy may be afterwards occupied with salutary and righteous repentance, so that the mind which was wounded by pride and insolence may be afterwards healed by humility and self-reproach. Therefore David said in the seventy-fourth Psalm: "I said to the unrighteous, 'behave not unrighteously,' and said to those who sinned, 'exalt not your horns too much.'" The sinful exalt their horns excessively, when they never try to humble themselves so as to see their unrighteousness and repent of it. Therefore it was again said in the fiftieth Psalm: "The Lord does not despise the afflicted and humbled hearts." Whoever, therefore, repents of his sins, and yet relinquishes them not, afflicts the heart, and yet scorns to humble it. And he who relinquishes his sins without repenting of them, humbles himself without afflicting his heart. Therefore St. Paul said in his Epistle to the Corinthians, saying: "Ye were formerly engaged in evil works, but ye are now purified and hallowed;" because every man is purer after repenting of his sins than he was before he sinned. Therefore St. Peter said, when he saw many men in despair because of their former evil deeds, saying: "Let each of you repent and be baptized." He first directed them to repent, and

gian, gif he wiþ þone oðerne geþingian wile. Wenstu, gif hwa oðrum hwæt gieldan sceal, hwæðer he hine mid þy gehealdan mæge þæt he him nauht mare ón ne nime, ne þæt ne gielde þæt he ær nam? Swa us biþ æt Gode, þonne we wiþ hine gesyngiaþ: þeah we næbre eft swa ne dón, gif we þæt gedone mid nanum þingum ne betaþ ne ne hreowsiaþ, ne bio we no þæs sicore, gif us þæt ne mislicaþ þæt us ær licode, þonne ne biþ hit no us færgiefen, þeah we nu nauht yfeles ne dón on þisse worulde. Ne sculon we þeah forþy bion to orsorge, gif we nauht to gode ne doþ, forþæmþe swiþe fela unalefedes we oft geþenceaþ. Hu mæg se þon*ne* bion orsorg se þe him self wat þæt he gesyngaþ? Hwelce iþnesse hæfþ God æt urum witum, oþþe hwelcne weorþscipe hæfþ he æt urre þrowunga, butan þæt he wile gehælan þa wunde urra scylda mid strangum læcedome, gif he ne mæg mid liþum, þætte us biterige sio hreowsung, swa swa us ær swetedon þa synna? & swa swa we sigon ær on þæt unaliefede, oþþæt we afeollon, swa we sculon nu forberan ðæt aliefede, oþþæt we arisen; þætte þæt mod þætte wæs abisegad mid unryhtre blisse si eft abisegad ón halwyndre & on ryhtlicre hreowsunga, swa þætte þæt mod þætte sio upahæfenes & þa ofermetto gewundedon eft gehæle sio eaðmodnes & sio forsewennes his selfes. Be þæm cwæþ Dauid on [þæm] feower & [h]undsiofantigoþan psalme: Ic cwæþ to þæm u(n)ryhtwisum, ne do•ge unryhtwislice, & cwæþ to þæm þe þær syngedon, ne he[b]be [ge] to úp eowre hornas. Ðonne ahebbaþ þa synfullan swiþe ûp hira hornas, þonne hi hi næfre nyllaþ geeaðmedan to þæm þæt hie ongieten hira unryhtwisnesse, & þa hreowsian. Be þæm wæs eft gecweden ón þæm fiftegoþan psalme: Ða gedrefedan heortan & þa geeaðmeddan ne forsihþ hi næfre Dryhten. Swa hwa þonne swa his synna hreowsaþ, & hi swaþeah ne forlæt, se gedrefþ his heortan, & þeah oferhygþ þæt he hi geeaðmede. Se þonne, se þe his synna forlæt, & hi swaþeah ne hreowsaþ, se hine eaðmed, & nyle þeah his mod gedrefan. Be þæm cwæþ *sanctus* Paulus on his ærendgewrite to Corinctheum, he cwæþ: Ge wæron ær on yflum weorcu*m*, ac ge sint nu geclænsode & gehalgode. Forþæmþe æghwelc man biþ æfter þære hreowsunga his synna clænra þonne he ær wæs, ær he gesyngade. Be þæm cwæþ *sanctus* Petrus, þa he geseah manige men ormode for hira ærron yflun, he cwæþ: Hreowsiaþ & weorþaþ gefulwade eower ælc. Ærest he lærde þæt hi hreowsodon, & siþþan þæt

then to be baptized; as if he had said: "First repent in your mind, and then, after a time, wash and purify yourselves with your tears." How can he feel secure from the punishment of his sins who now neglects to repent of them? How can he feel secure as to them, when the chief shepherd of the holy church has said that repentance should precede baptism? Baptism purifies a man from his sins, and is the most powerful means of extinguishing sins.

LV. That those who praise their unlawful deeds are to be admonished in one way; in another those who blame, and yet do them.

In one way are to be admonished those who praise what is unlawful, and also do it; in another those who blame, and yet do it. Those who both do and praise it are to be admonished to understand that they often sin more with words than deeds; because, when they do evil they do it for themselves alone, but when they praise it they teach it to all who hear it praised. Therefore they are to be admonished, when they simulate the desire of suppressing evil in themselves, not to presume to sow it in other men, but be satisfied with having done it themselves. And again, they are to be admonished, although they are not afraid of being evil, at least to be ashamed of men knowing what they are. For the concealed evil is often transitory, because, when the mind is ashamed of men knowing it, it can easily happen at some time or other that he is also ashamed of doing it. The more unblushingly every unrighteous man displays his wickedness, the more freely he perpetrates it, and the more lawful it seems to him. And the more lawful it seems to him, the deeper he plunges into it. Therefore it is written in the books of Isaiah: "They proclaimed their sins as the men of Sodom did, and did not conceal them." If the men of Sodom had concealed their sins, they would not have sinned without fear, but they entirely relinquished the bridle of fear, when they cared not whether it was day or night when they sinned. Therefore it is again written in Genesis that the shouting of the men of Sodom and Gomorrah was

hi wurden gefullwode, swelce he cwæde: Hreowsiaþ ærest ón eowrum mode, & siþþan [æfter] fierste aþweaþ eow, & geclænsiaþ mid eowrum tearum. Hu mæg se bion orsorg þære wrace his scylda, se þe nu agiemeleasaþ þæt he hreowsige his synna? Hu mæg he hira bion orsorg, nu se hiehsta hierde þære halgan ciricean cwæþ þætte sio hreowsung scolde bion ær þæm fulwihte? Se fullwuht þone mon geclænsaþ from his synnum, & ealrá þinga swiþosþ þa synna adwæscþ.

LV. Đætte on oþre wisan sint to monianne þa þe þa unaliefedan þing, þa þe hi doþ, heriaþ; ón oþre þa þe hi tælaþ, & swaþeah doþ.

On oþre wisan sint to manienne þa þe þæt unliefde heriaþ, & ea[c] doþ; on oþre þa þe hit leaþ, & swaþeah doþ. Đa sint to manienne, þa þe ægþer ge hit doþ ge hit heriaþ, þæt hi óngieten þæt hi oft swiþor gensyngiaþ mid þæm wordum þonne hi don mid þæm dædum; forþæm, þonne hi yfel doþ, þonne doþ hi þæt him anum, ac þonne hi hit heriaþ, þonne læraþ hi hit ælcne þara þe hit gehierþ herian. Forþy hi sint to manienne, þonne hi licettaþ þæt hi willen astyfecian þæt yfel on him selfum, þæt hi hit þonne ne dyrren sæwan on oþrum monnum; ac þæt him þynce genog ón þæm þæt hi hit selfe dydon. Ond eft hi sint to manien(n)e, þeah hi him nyllen þæt ondrædan þæt hi yfele sien, þæt hi huru scamige þæt men witen hwelce hi sin. Forþæm oft þæt yfel þæt forholen biþ, hit biþ fleonde, forþæm, þonne þæt mod sceamaþ þæt hit mon wite, þonne mæg hit eaþe gesælan æt sumum cierre þæt hine eac scamige þæt he hit wyrce. Hwæt, ælc unryhtwis mon, swa he scamleaslicor his yfel cyþ, swa he freolicor hit þurhtiehþ, & hit him aliefedlicre þyncþ. Swa hit him þonne aliefedlicre þyncþ, swa he þær diopor on gedyfþ. Be þæm is awriten on Essaies bocum: Hi lærdon hira synna swa swa Sodome dydon, & hi hi nanwuht ne hælon. Gif Sodome hira synna hælen, þonne ne syngodon hi na butan ege, ac hi forleton eallinga þone bridels þæs eges, þa hi ne scrifon hwæþer hit wære þe dæg þe niht, þonne þonne hi syngodon. Be þæm is eft awriten on Genesis þætte swiþe wære gemanigfalþod Sodomwara hream & Gomorwara. Se

greatly multiplied. He calls who sins secretly; but he shouts who sins openly and recklessly. Those, on the other hand, who detest their sins without, however, relinquishing them, are to be admonished to consider cautiously how they are to clear themselves at the great judgment, when they will not clear themselves here by judging themselves, and punishing their own sins in themselves. What are they but hypocrites, when they blame what they will not relinquish? But they are to be admonished to understand that it is the secret judgment of God, that they are afterwards to have the more punishment the more accurately they know that they are doing wrong, and yet will not cease, or make any exertions to enable them to relinquish it. The more clearly they know it, the greater their ruin, because they received the light of understanding, and yet would not relinquish the darkness of the wicked deed, but neglected the understanding that God sent them as a help. The same understanding will afterwards give testimony of their wickedness at the judgment, and that which was sent them before to destroy their sins with will increase their punishments. But because they sin here without repenting of it, some punishment affects them here before the eternal punishments, that they may not be free or without care in the expectation of the greater punishment. But the more accurately they know here that they are doing evil, and yet will not relinquish it, the greater punishment they will receive there. Therefore Christ spoke in his Gospel: "The servant who knows his lord's will, and will not act according to his lord's will, is worthy of many punishments." Of the same also the Psalmist spoke in the fifty-fourth Psalm, saying: "They shall go living into hell." The living know and understand what is being done with them; the dead cannot know anything. They are called dead, and descend into hell, who do not know when they are doing wrong; but those who know, and yet do it, go living and conscious into hell.

LVI. That those who are very quickly overcome by an unrighteous desire are to be admonished in one way; in another way those who consider it a long time before, and finally perpetrate it.

Those who are overcome with sudden desire are to be admonished in one way; in another those who think over and consider it long, and

cliopaþ, se þe dearninga syngaþ; ac se hremþ, se þe openlice & orsorglice syngaþ. Ongean þæt sint to manienne þa þe hira synna onscuniaþ, & hi swaþeah ne forlætaþ, þæt hi foreþonclice ongieten hu hi hi willen beladian on þæm miclan dome, þonne hi hi nyllaþ her beladian midþæmþæt hi him selfum demen, & hiora agna scylda on him selfum wrecen. Hwæt bioþ hi elles buton liceteras, þonne hi tælaþ þæt þæt hi nyllaþ forlætan? Ac hie sint to manienne þæt hi ongieten þæt hit biþ se degla Godes dóm þæt hi eft þy mare wite hæbben þe hi gere witon þæt hi ón þweorh doþ, & þeah nyllaþ geswican, ne nanwuht ymb þæt swincan þæt hi hit mægen forlætan. Swa hi hit þonne swutolor witon, swa hi swiþur forweorþaþ, forþæmþe hi ónfengon þæt leoht þæs ondgietes, & þeah noldon forlætan þa þistro þæs wón weorces, ac þæt andgiet þæt him God sende to fultome hi agimeleasedon. Dæt ilce andgit biþ eft on gewitnesse hira yfela æt þæm dome, & geiecþ hira witu þætte him [ær] wæs onsended mid to dielgianne hira synna. Ac forþæmþe hi her syngiaþ, & hit him no ne hreowþ, hi gehriniþ her sumu wracu ær þæm ecum witum þæt hi ne sien freo né orsorge on þæm anbide þæs maran wites. Ac swa micle hi ónfoþ þær mare wite swa hi her gearor witon þæt hi untela doþ, & [hit] þeah nyllaþ forlætan. Be þæm cwæþ Crist on his godspelle: Se þegn, se þe wát his hlafordes willan, & þonne nyle wyrcean æfter his hlafordes willan, he biþ manigra wita wyrþe. Be þæm ilcan cwæþ eac se salmscop on þæm feower & fiftiogoþan psalme, he cwæþ: Hi sculon gan libbende ón helle. Ða þe libbende bioþ, hi witon & ongietaþ hwæt ymb hi gedón biþ; þa deadan ne magon nanwuht witan. Ða bioþ genemde deade, & þa stigaþ ón helle, þa þe nyton hwonne hi untela doþ; ac þa þe hit witon, & swaþeah doþ, þa gaþ libbende & witende on helle.

LVI. Dætte on oþre wisan sint to monianne þa þe swiþe hrædlice bioþ oferswiþde mid sumre unryhtgewilnung(e); on oþre wisan þa þe longe ær ymbþeahtigeaþ, & hit þonne on lasþ þurhtioþ.

On oþre wisan sint to manienne þa þe mid færlice luste bioþ oferswiþde, on oþre þa þe lange ymbþencean & þeahtiaþ, & swa weorþaþ

are so deceived. Those who are deceived by sudden desire are to be admonished to understand that every day they are in the fight of this present life. But the mind which cannot see the arrow before it is wounded, requires to hold always with its hand the shield of the fear of God, and always to dread the unseen missiles of the treacherous foe, and cautiously protect himself within the fortress of his mind against nocturnal assaults, because they will always fight in darkness. But the mind which is not always careful to defend itself, is open in some quarter to be wounded; because the cunning foe wounds the mind so much the more easily the more bare he perceives it to be of the breastplate of caution. Therefore those who are overcome by sudden desire, are to be warned not to be too solicitous about earthly considerations, because they cannot understand with how many vices they are wounded, while they think too much of earthly things. Therefore Solomon said, that the man who was wounded while asleep says: "They wounded me without my feeling it; they dragged me without my knowing it; and as soon as I awoke I again desired wine." The mind is so wounded while asleep as not to feel it, when it is too heedless of its own wants. The mind which is saturated with vices cannot perceive future evils, and does not even know of those it does. It is dragged without feeling it, when it runs into unlawful vices, but yet does not awake so as again to run in with repentance. But it desires to awake, that it may again get drunk; because, although the mind is asleep over good works, it is yet awake to the concerns of this world, and voluntarily wishes to be drunk. So it happens that the mind sleeps over what it ought to be awake to, and is awake to what it ought to sleep over. Of the sleep of the mind was written before in the same book of Solomon; it was written, that it was as if the steersman slept in the middle of the sea, and lost the helm. The man is most like that steersman who takes no care of himself amidst the temptations of this world and the waves of vices. He does as the steersman who loses the helm, who relinquishes the care and zeal wherewith he ought to steer the soul and the body. He is very like the steersman who loses his helm on the sea, who relinquishes his provident sagacity among the troubles

beswicene. Ða ðonne sint to manienne ðe mid færlice luste bioð beswicene, ðæt hi ongieten ðæt hi ælce dæg(e) beoð on ðæm gefeohte ðisses andweardan lifes. Ac ðæt mod ðætte ne mæg gesion ða flane ær hit sie gewundad, hit beðearf ðæt hit hæbbe simle ón honda ðone scield Godes eges, & him symle ondræde ða diglan gescotu ðæs sweocolan feondes, & hine wærlice healde ón ðære byrg his modes wið nihtlicum gefeohtum, forðæmðe hi willað simle on ðistrum feohtan. Ac ðæt mod ðætte næfð singale sorge hit self to behealdanne, ðonne bið hit ón sume healfe open to wundianne; forðæm se lytega feond swa micle ieðelicor ðæt mod gewundað swa he hit ongiet nacodre ðære byrnan wærscipes. Forðy sint ða to manienne ða ðe mid hrædlice luste bioð oferswiðde, ðæt hie to georne ne giemen ðissa eorðlicena ymbhogena, forðæmðe hi ne magon ongietan mid hu ma(ne)gum unðeawum hi beoð gewundode, ða hwile ðe hi to ungemetlice smeagað ymb ðas eorðlecan ðing. Be ðæm sæde Salomon ðæt se mon sceolde cweðan, se ðe wæs slæpende gewundad: Hi me wundedon, & ic hit ne gefredde; hi ne drogon, & ic hit nyste; & sona swa ic anwóc, swa wilnode ic eft wines. Swa bið ðæt mod slæpende gewundad swa hit ne gefret, ðonne hit bið to gimeleas his agenra ðearfa. Ac ðæt mod ðætte bið mid unðeawum oferdrenced, hit ne mæg ongietan ða toweardan yfelo, ne furðum ða nát ðe hit deð. Hit mon drægð swa hit ne gefret, ðonne ðonne hit iernð on ða unaliefedan unðeawas, & hit swaðeah ne ónwæcneð to ðon ðæt hit eft ón ierne mid hreowsunga. Ac hit wilnað ðæt hit to ðon onwæcne ðæt hit mæge eft weorðan oferdruncen; forðæm, ðeah ðæt mod slæpe godra weorca, hit wacað hwæðere on ðæm ymbhogum ðisse worlde, & wilnað ðæt hit sie oferdruncen his agnes willan. Swa hit gebyreð ðæt ðæt mod slæpð ðæs ðe hit waçian sceolde, & wacað ðæs ðe hit slapan scolde. Be ðæs modes slæpe wæs [ær] awriten on ðære ilcan Salomonnes bec, hit wæs awriten ðæt hit wære swelce se stiora slepe ón midre sæ, & forlure ðæt stiorroður. Ðæm stiorere bið gelicost se mon ðe óngemong ðisses middang*eardes* costungum & ongemong ðæm yðum unðeawa hine agimeleasað. Se deð swa se stiora ðe ðæt stiorroðor forliesð, se ðe forlæt ðone ymbhogan & ða geornfulnesse ðe he mid stioran scolde ðære sawle & ðæm lichoman. Se bið swiðe ónlic ðæm stioran ðe his stiorroðor forliest ón sæ, se ðe forlæt ðone foreðonc his gesceadwisnesse

of this world. But if the steersman keeps his helm, he will come safely to land, sometimes, however, against wind and waves, sometimes with both. So does the mind, when it vigilantly steers the soul: some vices it passes over, some it sees beforehand, and passes round; that is, so that it laboriously repairs the sins it has done, and those it has not done providently avoids, as the steersman does: some of the waves he passes by with the ship, some it passes over. Concerning which is again spoken in the books of Solomon which we call the Song of Songs, about the stoutest champions of the lofty regions; it is said: "Let each of you have his sword by his thigh, because of nocturnal alarms." A man has his sword by his thigh, when he subdues his unlawful lusts with the words of holy doctrine. The night signifies the dark blindness of our frailty. Since no one can see by night how near any danger is to him, it is necessary for him to have his sword by his hip. So holy men must always stand ready for the fight with the cunning foe, fearing invisible dangers. Therefore it is again said in the book of Solomon which we call the Song of Songs; it is said: "Thy nose resembles the tower on Lebanon." That is, that we often smell with our noses what we are unable to see with our eyes. With the nose we distinguish and recognise good and bad odours. What is signified by the nose but the forethought and sagacity of good men? What signifies the high tower on Lebanon but the lofty forethought and the sagacity of good men? They must perceive temptations and attacks before they come, so that they may be able to stand the more firmly when they come. Since every army has the less strength when it comes, if its coming be known beforehand; because it sees those ready whom it thought to find unprepared. It would have made it easier for it, if it had previously expected them to be rather ready than unprepared, and then to have found them ready. Those, on the other hand, who meditate sinning beforehand, and deliberate about it, before they carry it out, are to be admonished to understand with provident sagacity that they will excite a severer judgment on themselves by deliberating on the evil here before they do it, and they will be struck by so much the severer sentence of the judgment the more firmly they are bound with the chains of evil deliberation. They would be much the sooner washed

ongemong ðæm bisegum ðisses middang*eardes*. Ac gif se stiora his stiorroðor gehilt, ðonne cymð he orsorglice to lande, hwilum ðeah ongean wind & ongean ða yða, hwilum mid ægðrum. Swa deð ðæt mód, ðonne hit wacorlice stiereð ðære sawle: sume unðeawas hit of[er]trit, sume hit ær gesihð, & utan becierð; ðæt is ðæt hit ða gedonan unðeawas swincende gebete, & ða ungedonan foreðoncelice becierre, swa se stiora deð: sume ða yða he b[e]cerð mid ðy scipe, sume hit oferstigð. Ymb ðæt is eft gecweden on ðæm Salomones bocum ðe we hatað Cantica Canticorum be ðæm strengestan cempum ðæs uplican eðles, hit is gecweden: Hæbbe eower ælc his sweord be his ðeo for nihtlecum ege. Ðonne mon hæfð his sweord be his ðio, ðonne mon temeð his unaliefde lustas mid ðæm wordum ðære halgan lare. & sio niht getacnað ða ðistro ðære blindnesse urre tidernesse. Forðæmðe nan mon ne mæg on niht gesion hu neah him hwelc frecenes sie, him is ðearf ðæt he hæbbe his sweord be his hype. Swa sculon ða halgan weras simle stondan gearuwe to gefeohte wið ðæm lytegan fiend, forðæm hi him ondrædað ða frecenesse ðe hi ne gesioð. Be ðæm is eft gecweden on ðære Salomones bec ðe we hatað Cantica Canticorum, hit is gecweden: Ðin nosu is swelce se torr on Libano. Ðæt is ðæt we oft gestincað mid urum nosum ðæt we mid urum eagum gesion ne magon. Mid ðæm nosum we tosceadað & tocnawað gode stencas &. yfele. Hwæt is elles getacnod ðurh ða nosu buton se foreðonc & sio gesceadwisnes ðara godena manna? Hwæt elles getacnað se hea torr on Libano buton ðone hean foreðonc & ða gesceadwisnesse ðara godena monna, ða sculon ongietan ða costunga & ðæt gefeoht, ærðæmðe hit cume, ðæt hi mægen ðy fæstor gestondan, ðonne hit cume? Forðæmðe ælc here hæfð ðy læssan creft ðonne he cymð, gif hine mon ær wát, ær he cume; forðæm he gesihð ða gearwe ðe he wende ðæt he sceolde ungearwe findan. Him wære ðonne ieðre ðæt he hira ær gearra wende ðonne he hira ungearra wende, & hi ðonne gearuwe mette. Ongean ðæt sint to manienne ða ðe ær ðenceað to syngianne, & ymbðcahtiað, ær hi hit ðurhtion, ðæt hi ongiten mid foreðonclicre gesceadwisnesse ðæt hi onælað ðearlran dóm wið him mid ðæm ðæt hi her ymb ðæt yfel ðeahtiað, ær hi hit dón, & hi beoð mid swa micle strengran cwide ðæs domes geslægene swa hi beoð fæstor gebundne mid ðæm bende ðæs yflan geðeahtes. Micle hrædlicor

clean of their sins with repentance, if they sinned more from impulse and want of thought. But the oftener they deliberate about it, the later they will be so; because, unless the mind had previously altogether despised the eternal retribution, it would not have designed committing such a sin. So great a difference there is between the meditated sin, which is designed long, and that which is suddenly perpetrated; so that he who designs the sin, both sins, and also sometimes afterwards falls into despair. Therefore the Lord did not blame the two sins equally. This he showed, when he said through the prophet Jeremiah: "Beware of inflaming my anger with your designs, so that ye may not be able to quench it afterwards." He spoke again angrily on the same subject through the same prophet, saying: "I will punish you according to your designs." The Lord does not punish equally the designed sin and that which is suddenly perpetrated, because the designed sin is unlike all other sins. But that which is suddenly perpetrated sometimes arises from heedlessness, sometimes from weakness of mind or body. While that which is long designed always arises from evil thoughts. Therefore it was very rightly said through the Psalmist in the praise of the blessed man, in the first Psalm; it is said that he did not sit in the pestilential chair. This was said because it is very usual for judges and men of rank to sit in chairs. He therefore sits in the chair of pestilence who deliberately does evil. And he also sits in the pestilential chair who can sagaciously distinguish good and evil, and yet prefers to do evil. He sits, as it were, in the chair of the perverse assembly, who exalts himself with the pride of such unrighteousness that he perpetrates every evil designedly. Because, as much as he who sits in the chair is higher in rank than those who stand round, so much is the sin which has been meditated long before, and then perpetrated, above that which has been suddenly thought of, and then perpetrated. Therefore, those who design for a long time are to be admonished to understand how much punishment they shall have more than the others, because now they will not be the companions of sinners, but their leaders.

hi wæren aðwægene ðæra scylda mid ðære hreowsunga, gif hi færlecor syngoden únbeðohte. Ac hi beoð ðæs ðe lator ðe hi oftor ymbðealtiað; forðæm, gif ðæt mod eallunga ær ne forsawe ða ecan edlean, ðonne ne gesirede hit nó ðæt hit ðurhtuge swelce synne. Swa micel toscead is betwuh ðære beðohtan synne, ðe mon longe ymbsireð, & ðære ðe mon færlice ðurhtieh ð; swa ðætte se se ðe ða synne gesireð, ægðer ge gesyngað, ge eac syððan hwilum on ormodnesse gewit. Forðæm ne tælde Dryhten ða twa scylda gelice. Ðæt he cy(ð)de, ða he cwæð ðurh Ieremias ðone witgan: Healdað eow ðæt ge ne ónælen min ierre mid eowrum searwum, ðæt ge hit ne mægen eft adwæscan. Be ðæm ilcan he cwæð eft ierrenga ðurh ðone ilcan witgan, he cwæð: Ic wrice on eow æfter eowrum geðeahte. Ðy ne wriceð Dryhten nó gelice ða gesiredan synne & ða færlice ðurhtogenan, forðæm sio gesirede syn bið ungelíc eallum oðrum synnum. Ac sio ðe hrædlice ðurhtogen bið, sio bið hwilum for giemeleste, hwilum for úntrymnesse modes oððe lichoman. Sio ðonne ðe longe gesired bið, sio cymð symle of yflum ingeðonce. Be ðæm wæs gecweden swiðe ryhte ðurh ðone psalmscop on ðære heringe ðæs eadgan weres, & on ðæm forman psalme, hit is gecweden ðæt he nó ne sæte on ðæm wólberendan setle. Forðæm wæs ðis gecweden ðe hit is swiðe gewunelic ðætte dómeras & rice menn ón setelum sitten. Se ðonne sít on woles setle, se ðe yfel wyrcð mid geðeahte. & se sít eac ón wólberendum setle, se ðe gesceadwislice tocnawan con gód & yfel, & ðeah geleornað ðæt he deð ðæt yfel. Se sit, swelce he sitte on ðæm stole ðæs forhwierfdan gemotes, se ðe hine úpáhefeð ón [ða] ofermetto swelcre unryhtwisnesse ðætte he fullfremme hwelc yfel huru ðurh geðeaht. Forðæm swa micle swa se bið beforan ðe on ðæm stole sitt ðæm oðrum ðe ðær ymb stondað, swæ bið sio sýn ðe longe ær geðoht bið, & ðonne ðurhtogen, ofer ða ðe færlice geðoht bið, & ðonne ðurhtogen. Forðæm sint to manianne ða ðe lange ymbsicriað ðæt hi ongieten hu micel wite hi sculun habban beforan ðæm oðrum, forðæmðe hi nú nyllað bion ðara synnfullena geferan, ac willað bion hira ealdormenn.

LVII. That those who repeatedly commit little sins are to be admonished in one way; in another way those who abstain from little sins, and yet sometimes fall into grievous ones.

In one way are to be admonished those who repeatedly sin, and yet on a small scale; in another those who guard against the lesser sins, and yet sometimes fall into great sins. They are to be warned, when they sin often, although on a small scale, to think more of the number than the greatness of the sins they commit; and if they scorn to dread their little sins when they see them, let them at least dread them when they count them. Very minute are the drops of the thin rain, but yet they make a very great flood and strong stream when they are collected together, because there are very many of them. By very small degrees and very imperceptibly penetrates the water into the leaky ship, and yet it strives to effect the same as the roaring wave does in the rough sea, unless it is previously baled out. Very small are the wounds on the scabby body, and yet, if the scab overspreads it entirely, the effect is the same as that of the great wound in the breast. Therefore it is written in the books of Solomon, that he who will not shun his little sins will glide into greater. And if he neglects to repent of the little sins, and sometimes avoid them, he will sooner or later fall into greater ones. They who often sin on a small scale are to be admonished to understand accurately that we often sin worse in little than in great sins, because the sooner we perceive them the sooner we begin to amend them; while we do not believe that the small ones are sins at all, but get used to them, and amend them with so much the greater difficulty. Whence it often happens that the mind begins by not fearing the little sins, and ends with not fearing the great ones. And it gets used to sins until it attains to a certain supremacy in sinning; and then, the more confidently it accustomed itself formerly to little sins, and the less it feared them, the less it shuns the great sins. Those, again, are to be admonished who abstain from small sins, and yet sometimes plunge into great ones, to accurately understand themselves, since their mind is very often elated, because they have so cautiously abstained from small sins. It is

LVII. Dætte on oðre wisan sint to monienne ða ðe oftrædlice lytla scylda wyrceaþ; on oðre wisan ða ðe hi gehealdaþ wiþ ða lytlan scylda, & ðeah hwiltidum afellaþ on hefegum scyldum.

On oðre wisan sint to manienne ða ðe oftrædlice syngiaþ, & ðeah lytlum scyldum; ón oðre wisan ða ðe hie wiþ ða læssan scylda bewareniaþ, & ðeah hwilum afeallāþ on micla scylda. Hi sint to manienne, ðonne hi oft syngiaþ, ðeah hi lytlum syngien, ðæt hie ma ðencen hu manega synna hi fremmaþ ðonne hi ðencen hu micla hi hie gefremmen; & gif hi oferhycgen ðæt hi him ondræden hiora lytlan synna, ðonne ðonne hi hi gesioð, ondræden hi him huru, ðonne [hi] hi hrimaþ. Swiðe lytle beoð ða dropan ðæs smalan renes, ác hi wyrceaþ ðeah swiðe micel flod & swiðe strongne stream, ðonne hi gegaddrode beoð, forðonðe hira biþ swiðe fela. Swiðe lytlum siceraþ ðæt wæter & swiðe degellice on ðæt hlece scip, & ðeah hit wilnaþ ðæs ilcan ðe sio hlude yð deð on ðære hreon sæ, buton hit mon ær utaweorpe. Swiðe lytle bioð ða wunda ón ðæm hreofan lice, & ðeah, gif sio hreofl hit eal ofergæð, hio gedeð ðæt ilce ðæt sio micle wund gedeð ón ðæm breostum. Be ðæm is awriten o(n) Salomonnes bocum ðætte se, se ðe nylle onscunian his lytlan scylda, ðæt he wille gelisian to maran. & gif he agiemeleasaþ ðæt he ða lytlan hreowsige, & hwilum forcierre, he wile afeallan on ða miclan, ðeah hit late sie. Ac hi sint to manienne, ðonne hi oft syngiaþ lytlum, ðæt hie geornlice ongieten ðæt mon oft wyrs gesyngaþ on ðæm lytlum synnum ðonne on ðæm miclum, forðæm hi mon ongiþ swa micle ær betan swa hie mon ær ongiet; ac ða lytlan mon ne gelefð to nanre synne, ac nimð hi to gewunan, & hi ðonne ðy earfoðlicor gebet. Ðonon cymð oft ðætte ðæt mod him ærest na ne ondræt ða lytlan scylda, ne, ðonne ón last, ða miclan. Ac hit gewunaþ to ðæm synnum oð hit becymð to sumum ealdordome ðara scylda, & ðonne swa micle læs onscunaþ ða miclan swa hit ær orsorglicor gewunode to ðæm lytlum, & him ða læs ondred. Ongean ðæt sint to manienne ða ðe hi gehealdaþ wiþ ða lytlan scylda, & hwilum ðeah gedufaþ on ðæm miclum, hi sint to manienne ðæt hi geornlice hi selfe ongieten, forðæmðe hiora mod biþ swiðe oft upahæfen, forðæmðe hi hi habbaþ swa wærlice gehealden wiþ ða lytlan

necessary for them not to commit more grievous sins because of their confidence, that is, that through their elation they are not to fall into the pit of pride, lest they be swallowed up in the vortex of their elation. For often, when they outwardly subdue the little sins, they are internally puffed up with vainglory. And when the mind is internally subdued by pride, it very soon overflows and runs out, and appears in open evil. Therefore, those who abstain from the little sins, and yet sometimes plunge into the great ones, are to be admonished to avoid falling from the position which they think they occupy externally, lest their elation at their small amount of righteousness prove their road to a great sin according to the judgment and requital of the severe Judge. When they think that they have abstained from little sins by their own strength, they are very rightly forsaken by God, until they fall into greater sins; that, falling, they may understand that they did not stand of themselves, that the mind which was formerly elated at a small amount of good may be humbled to a great evil. They are to be admonished to understand that they often sin still worse by bewaring of little sins than they do with great ones; because they simulate innocence by bewaring of the little ones. But they do not exculpate themselves at all when they commit the great and open ones. It is an open evil in the sight of God to commit great sins, but it is the simulation of holiness in the sight of men to forego little and commit great sins. Therefore it was said in the Gospel, to the Pharisees that they blew away the fly and swallowed the camel. As if he openly said: "Ye avoid small evils, and devour the great." That is the same which was again blamed through the mouth of Truth, that is Christ; he said: "Ye tithe your mint and dill and cummin, and leave untithed what is more precious than your other possessions, and the commandments which are still greater in the law ye do not observe: that is, justice and mercy and faith." We must not hear without attention how he mentioned the least valuable plants that grow in gardens, and yet very fragrant. By the fragrance are signified hypocrites, who aspire to the reputation of sanctity, and yet do little good; and although they do not do too much good, they desire great reputation, and to be praised far and wide.

scylda. Ac him is ðearf ðæt hi for ðære orsorgnesse ne ðurhtion hefigran scylda, ðæt is ðæt hi for hira upahæfennesse ne befeallen ón ðone pytt ofermetta, ðylæs hi fo(r)swelge sio swelgend ðære upahæfenesse. Forðæm oft, ðonne hi oferswiðað utane ða lytlan scylda, hi aðindað innane ón idlum gilpe. & ðonne ðæt mod bið innan oferswiðed mid ðæm ofermettum, hi toflowað swiðe hræðe út, & ætiewað ón openum yfle. Forðæm sint to manienne ða ðe hi wið ða lytlan scylda gehealdað, ond ðeah hwilum gedufað on ðæm miclum, hi sint to manienne ðæt hi hi behealden ðæt hi innan ne afeallen ðonon ðe hi wenað ðæt hi útan stonden, ðylæs sio úpahæfenes for ðære lytlan ryhtwisnesse him weorðe to wege micelre scylde æfter ðæs ðearlwisan Deman dome & edleane. Ac ðonne hi wenað ðæt hi of hira ægnum mægene hi hæbben gehealden wið ða lytlan scylda, ðonne weorðað hi swiðe ryhtlice forlætene from Gode, oððæt hi afeallað ón mara[n] scylda; forðæm ðæt hi ónginten feallende ðæt hie ær hiora agnes ðonces ne stodon, ðætte ðæt mod, ðe ær wæs úpahæfen for lytlum góde, si ðonne gebiged to miclum yfele. Ac hi sint to manienne ðæt hie óngieten ðæt hie oft gesyngiað giet wyrs ón ðæm ðæt [hi] hi warenia ð wið ða lytlan scylda ðonne hi dón ón miclum scyldum; forðæmðe hi licettað hie únscyldge, ðonne hi hi wærenia ð wið ða lytlan. Ac hi hi ne ladia ð nowiht, ðonne hi wyrcað ða miclan & ða openan. Ðæt is open yfel beforan Gode ðæt mon ða miclan dó, ac ðæt is licettung haligdomes for monnum ðæt mon ða lytlan forga, & ða miclan do. Be ðæm wæs gecweden on ðæm godspelle to Fariseum ðæt hi wiðbleowen ðære fleogan, & forswulgun ðone olfend. Swelce he openlice cwæde: Ða lytlan yflu ge fleoð, & ða miclan ge fretað. Ðæt is ðæt ilče ðæt eft wæs getæled ðurh ðone muð ðære Soðfæstnesse, ðæt is Crist, he cwæð: Ge tiogoðiað eowre mintan & eowerne dile & eowerne kymen, & læta ð untiogoðad ðætte diorwyrðre is eowra oðra æhta, & ða bebodu ðe giet maran sint on ðære æwe ge nó ne healdað: ðæt is ryht dóm & mildheortnes & treowa. Nis us nawht receleaslice to gehiranne ðætte he nemde ða undiorestan wyrta ðe ón wyrttunum weaxe, & ðeah swiče welstincenda. Ðurh ðone stenc sint getacnode ða liceteras, ðe willað habban ðone hlisan haligdomes, & don ðeah lytel godes; & ðeah hi for micel god ne dón, hi wilnia ð ðæt hi micel ðyncen, & hi mon widhergo.

LVIII. That those who do not begin any good are to be admonished in one way; in another those who begin it, and do not accomplish it well.

In one way are to be admonished those who do not begin any good; in another those who begin it, and do not accomplish it. Those who do not begin any good are not to be taught what they are to do, before they are blamed for what they do; because they will not undertake the unknown that they hear, without hearing previously how mischievous that is which they know; because no man asks another to lift him, if he himself knows not that he has fallen; nor also does he who feels not the pain of his wound desire any physician. Therefore they are first to be told how vain and useless the objects of their affections are, and then they are to be told how useful that is that they have relinquished. First they must understand that they are to avoid what they love. Then they will afterwards be able to perceive that they are to love what they formerly avoided. They will undertake the unknown much better, if they perceive with certainty what there is in the known worthy of blame. They learn to seek the true good with full affection, when they perceive with full understanding that that was falsehood and vanity which they formerly held fast. Let them hear that this present good will soon be separated from all pleasure, and yet the sin which they perpetrate through the pleasure will permanently remain with punishment; and that they must now relinquish compulsorily that which they desire, and yet that which they now compulsorily relinquish will be reserved for their future punishment. Often, however, men are very salutarily terrified with those same objects which they formerly unprofitably loved; when the afflicted mind sees the deep perdition of its own fall, and he sees himself led astray into such danger and destruction, he steps back, and retires, and dreads what he formerly loved. He then learns to love what he formerly despised. Therefore it was said to Jeremiah the prophet, when sent to teach: "I have set thee to-day over kingdoms and nations, to pluck out, and destroy, and dissipate, and scatter, and build, and plant them." Because, unless he had previously destroyed the wrong, he could not have profitably constructed the right; because, unless he had previously plucked out of the minds of his subjects

LVIII. Dætte on oðre wisan sint to monianne ða ðe nanwuht godes ne ónginnaþ; ón oðre wisan ða ðe hit onginnaþ, & wel ne geendiaþ.

On oðre wisan sint to manienne ða ðe nan god ne ónginnaþ; on oðre ða ðe hit onginnaþ, & nó ne geendiaþ. Ða ðonne ðe nan god ne ónginnaþ, ne sint hi nó to lærenne hwæt hi dón scylen, ær him si belagen ðæt hi ðonne doð; forðæmðe hi nyllaþ underfon ðæt uncuðe ðæt hi gehiraþ, buton hi ær ongieten hu frecenlic ðæt is ðæt hi cunnon; forðæm nan mon ne bitt oðerne ðæt he hine rære, gif he self nat ðæt he afeallen biþ; ne eac se, se his wunde sár ne gefret, ne wilnaþ he nanes læces. Forðy him is ærest to cyðanne hu idel ðæt is ðæt hi lufiaþ & hu unnytt, & siððan him is to reccanne hu nyttwyrðe ðæt is ðæt [hi] forlæten habbaþ. Ærest hi sculon óngietan ðæt hi fleon ðæt ðæt hi lufiaþ. Don*ne* magon hi siþ ieðelice óngietan ðæt ðæt is to lufianne ðæt hi ær flugon. Micle ðy bet hi underfoð ðæt uncuðe, gif hi on ðæm cuðan gewislice óngietaþ hwæt ðæron tælwyrðes biþ. Don*ne* hi leorniaþ mid fulre estfulnesse ða soðan gód tó secanne, ðonne hi mid fulle gesceade ongietaþ ðæt ðæt wæs leas & idelnes ðæt hi ær heoldon. Ac gehiren hi ðæt ðas andwearda[n] gód bioð from ælcre lustfulnesse swiðe hrædlice gewitende, & swaðeah sio scyld ðe hi ðurh ða lustfullnesse ðurhtioð ungewitendlice biþ ðurhwuniende mid wræce; & nu ðæt ðæt hie lyst hi sculon nede[n]ga forlætan, & ðeah ðæt hi nú nedenga forlætaþ him biþ eft to wite gehealden. Oft ðeah weorðaþ men swiðe halwendlice afærde mid ðæm ilcan ðingum ðe hi ær unnytlice lufedon: ðon*ne* ðæt geslægene mod gesihð swa healicne dem his agnes hryres, & ongit hine selfne ón swelcre frecennesse & ón swelcne spild forlæd, ðonne wiðtremð he, & ónhupaþ, & óndræt him ðæt ðæt he ær lufode. Leornaþ ðon*ne* to lufianne ðæt he ær forhogde. Be ðæm wæs gecweden to Ieremie ðæm witgan, ða he wæs onsended to læranne, hit wæs gecweden: Ic hæbbe ðe nu todæg gesetne ofer rice & ofer ðioda ðæt ðu hi toluce & toweorpe & forspilde & tostence & getimbre & geplantige. Forðæm, buton he ðæt woh ær towurpe ne meahte he noht nytwyrðlice ðæt ryht getimbran; forðæm, buton he [of] his hieremonna mode ða

the thorns of vain affection, he would have unprofitably planted in them the words of holy instruction. Therefore also St. Peter pulled down what he reconstructed. That was when he would not teach the Jews anything about what they ought to do, but rebuked them for their former doings, speaking thus: "The Saviour of Nazareth, a man approved among you by virtues, and miracles, and prognostications, which God wrought through him among you, ye betrayed by the hands of unrighteous men, and deliberately slew and hung, as God knew in the beginning, and yet suffered it; the same God aroused him afterwards to release the captives in hell." Peter reproached them with the deed, because he wished them, after perceiving their cruelty, to become contrite and humble, that they might hear the holy doctrine with more advantage, after previously desiring to hear it. Then the Jews answered him, saying: "What can we do in the matter now, brother Peter?" Peter answered, saying: "First repent, and then be baptized." They would soon have despised the renovation and doctrine, had they not previously perceived the fall and destruction of their cruelty through his reproaches. Very similar was the case of St. Paul, when the light came to him from heaven and terrified him: he was not yet told what was right for him to do in future, but he was told of the wrong he had formerly done. When he was terrified, and fell on the ground, and asked, saying: "What art thou, Lord?" he was very soon answered with: "I am the Saviour of Nazareth, whom thou persecutest." And then said he: "Lord, what dost thou bid me do?" Then the Lord answered him: "Arise, and go to yonder city; they will tell thee there what to do." Behold now, how the Lord spoke from heaven to his persecutor, and rebuked him for the works he had formerly done. Before he told him how he was to conduct himself in future, the pride of Paul had fallen, and all the works it made him perform. And soon after the fall of his pride, he began to construct humility. When he desired instruction from God, the terrible persecutor fell, that the more heavily he fell the more strongly he might rise. So those who have done no good are first to be cast down by reproof from the hardness of their wickedness, that they may after a time be raised, and stand firm with righteous works; for we cut down tall trees in the wood to erect them afterwards in the building,

ðornas ðære idlan lufan ær úpatuge, unnyt he plantode ón hi ða word ðære halgan lare. Forðæm wæs eac ðætte *sanctus* Petrus ærest towearp ðæt ðæt he eft timbrede. Ðæt wæs ða ða he Iudeas nolde nan wuht læran hwæt hi don scolden, ac him cidde, forðæmðe hi ær dydon, & ðus cwæð: Done Nazareniscan Hælend ðæt wæs afandon wér betwux eow on mægenum & tacnum & foretacnum, ðá worhte Dryhten ðurh hine ongemang eow, ðone ge beswicon ðurh unryhtwisra monna honda, & ofslogon & ahengon ðurh eower geðeaht, swa swa hit God æt fruman wisse, & ðeah geðafode; se ilca God hine eft aweahte tó ónliesanne ða gehæftan ón helle. Forðæm him ætwát Petrus ða dæd ðe he walde, siððan hi ongeaten hiora wælhreownesse, ðæt hi wæren gedrefde & geeaðmedde, & ðæs ðe nytweorðlicor gehierden ða halgan lare, ðe hi ær wilnodon ðæt hi gehiran mosten. Ða andwyrdon hin ða Iudeas, & cwædon: Hwæt magon we his nu don, broður Petrus? Petrus andswarode, & cwæð: Doð ærest hreowsunga, & weorðað siððan gefullwade. Ða edniwunge & ða lare hi swiðe hrædlice forsawen, ðær hi ær ne ongeten ðone hryre & ða toworpennesse hira wælhreownesse ðurh his ðreaunga. Gelicost ðæm ðe *sancte* Paule wæs, ða him ðæt leoht com of hefonum, & hine gebregde: næs him nó ða giet to gecweden hwæt he mid ryhte ðonon forð don scolde, ac him wæs gesæd hwæt he ær to unryhte dyde. Ac ða he swa gebreged ón eorðan feoll, & ascode, & cwæð: Hwæt eart ðu, Dryhten? ða wæs him swiðe hraðe geandwyrd: Ic eom se Nazarenisca Hælend, ðe ðu ehtst. & ða cwæð he: Dryhten, hwæt hætst ðu me don? Ða ondwyrde him Dryhten: Aris, & gong to geonre byrg; ðe mon sægð ðara hwæt ðu don scealt. Loca nu, hu Dryhten wæs sprecende of hefonum to his ehtere, & hine ðreade for his ærgedonan weorcum. Ærðæmðe he him sæde hu he hine forðhealdan sceolde, ða wæs gehroren sio upahæfenes Paules & eal ða weorc ðe he ðurh ða worhte. & sona æfter ðæm hryre ðære upahæfennesse he ongan timbran eaðmodnesse. Ða ða he wilnode lare æt Gode, ða gefeoll se egeslica ehtere to ðon ðæt he swa micle stranglicor arise swa he hefiglicor afeoll. Swa sint to teweorpanne ærest ða ðe nan god [ær] ne dydon ðurh ðreaunge of ðære heardnesse hiora yfelnesse, to ðæm ðæt hi sien eft on firste arærde & gestonden on ryhtum weorce; forðæm we ceorfað heah treowu on holte ðæt we hi eft uparæren on ðæm botle,

where we intend to build, although we cannot use them for the work too soon, because of their greenness before they are dry. But the drier they are while on the ground, the more confidently we can erect them. Those, on the other hand, who will never accomplish the good that they begin, are to be admonished to understand with careful consideration that when they relinquish of their own will and accord the good they had determined to do, they thereby cancel that which they formerly began; because, if that waxes not which they determine to do, that wanes which they formerly did. Every man's mind in this world has the nature of a ship. The ship sometimes tries to ascend against the current, but it cannot, unless impelled by the rowers, but must float with the current; it cannot remain still, unless held by an anchor or impelled forward by oars; otherwise it goes with the current. So does the relinquishing of good works. It opposes the good that we formerly did, unless we continue to toil and do good works up to the end. Therefore it was said through the wise Solomon; he said: "He who voluntarily from sloth relinquishes his good works, is most like him who destroys them." Therefore also it was said through John the evangelist to the bishop of the church called Sardis; he said: "Be watchful, and amend the works in thee which are mortal: I have not found thy works perfect in the sight of my God." He said that he had not found his works, that he had formerly done, perfect in the sight of God, because he had not done those which he should have done. So also, if we do not repair that which is mortal in us through sins, that dies which formerly lived in us through good works. They are also to be admonished to consider carefully that it is worse than ever to begin to travel on the road of truth, if one intends afterwards to turn back and traverse the same ground. Because, if we do not desire the former evils we did, nothing hinders us from accomplishing the good works which we now do. They should hear the sentence which is written in the epistle of St. Peter; it is written that it were better for them not to have known the road of truth, than to have turned back after knowing it. They should also hear the sentence written about them in the books called the Apocalypse; it is written that the angel said of the bishop to St. John: "Oh, would that he were either hot or cold. But since

ðær ðær we timbran willen, ðeah we hi for hrædlice to ðæm weorce dón ne mægen for grennesse, ærðæmðe hi adrugien. Ac swa swa hi swiður adrygde bioð on eorðan swa hi mon mæg orsorglicor upfegean. Ongean ðæt sint to manienne ða ðe næbre nyllaþ fulfremman ðæt gód ðæt hi onginnaþ, ðæt hi ongieten mid wærlice ymbeðonce ðætte, ðonne ðonne hi forlætaþ hiora willes & hiora gewealdes ða gód ðe hi getiohchod æfdon to ðonne, ðæt hi ðonne mid ðy dilgiaþ ða ðe hi ær ongunnon; forðæm, gif ðæt ne wexð ðæt hie tiohhiaþ to donne, ðonne wanaþ ðæt ðæt hi ær dydon. Ac ælces mannes mód on ðys middan-*gearde* hæfð scipes ðeaw. Dæt scip wile hwilum stigan óngean ðone stream, ac hit ne mæg, buton ða rowend hit teon, ac hit sceal fleotan mid ðy streame: ne mæg hit nó stille gestondan, buton hit ankor gehæbbe, oððe mon mid roðrum óngean tio; elles hit gelent mid ðy streame. Swa deð sio forlætnes ðæs godan weorces. Hio winð wið ða gód ðe mon ær gedón hæfð, buton mon simle swi[n]cende & wyrcende sie gód weorc oð ende. Be ðæm wæs gecweden ðurh Salomon ðone snotran, he cwæð: Se ðe his willum for his slæwðe forlætt his godan weorc, he bið gelicost ðæm men ðe his towirpð. Be ðæm wæs eac gecweden ðurh Iohannis ðone godspellere to ðære ciricean biscepe ðe Sardis hatte, he cwæð: Bio ðu wacor, & gebet ða weorc ðe deadlicu sint in ðe: ne mette ic nó ðin weorc fullfremed beforan minum Gode. Forðæm he cwæð ðæt he forðy ne funde his weorc fulfremed beforan Gode, ða ðe he ær worhte, forðæmðe he ða ne worhte, ða ðe he ða wyrcean sceolde. Swa eac, gif we ne gebetaþ ðæt ón us deadbæres ís ðurh synna, ðonne acwilð ðæt ðætte ón ús ær lifde ðurh gód weorc. Eac hi sint to manienne ðæt hi geornlice geðencen ðætte hit bið wyrse ðæt mon á ónginne faran ón soðfæstnesse weg, gif mon eft wile óngeancierran, & ðæt ilce ón faran. Forðæm, gif us ne lyst ðæra ærrena yfela ðe we ær worhton, ðonne ne gælð ús nan ðing te fullfremmanne ða godan weorc ðe we nu wyrceaþ. Ac hi scoldon gehiran ðone cwide ðe awriten is on ðæm ærendgewrite *sancte* Petres; hit is awriten ðæt him wære betere ðæt hi nó soðfæstnesse weg ne ongeaten, ðonne hi underbæc gecerden, siððan hi hine ongeaten. Eac hi sculon gehiran ðone cwide ðe be him awriten is on ðæm bocum ðe hatton Apocalipsin, hit is awriten ðæt se engel cwæde be ðæm biscepe to *sancte* Iohanne: Eala, wære he auðer, oððe hat, oððe ceal[d]. Ac

he is neither hot nor cold, but lukewarm, although I swallow him, I shall vomit him out of my mouth." He is warm, and not lukewarm, who zealously begins good, and also completes it. But he is cold who does not begin any good. And as that which is cold begins to be lukewarm before it becomes quite warm, so also that which is warm becomes lukewarm before it is altogether cold. So also he who relinquishes the coldness of unbelief, and becomes of lukewarm faith, and will not overcome his lukewarmness, and get warm till he boils. Without doubt, he who continues too long and fixedly in lukewarm faith, despairs of ever being able to boil, until he becomes completely cold; and although he believes when he is cold that he can be warm, he despairs when he is lukewarm, if he remains too long in that condition. So also he who still remains in sin has not relinquished the faith and hope of his conversion; but he who, after his conversion, remains too long lukewarm, has his hope diminished which he entertained when he was sinful. Therefore God requires every man to be either hot or cold, lest he be vomited up because of his lukewarmness. He who is cold thinks to become warm, and he who is warm boils with virtues, lest he be tepid from lukewarmness, and therefore be vomited up. Because all water is less sweet to drink after being warm, if it cools again, than it was before it ever began to be made lukewarm.

LIX. That in one way are to be admonished those who do evil secretly, and good openly; in another those who try to hide the good they do, and to a certain extent openly show that they wish men to think they are bad.

In one way are to be admonished those who do evil secretly, and good openly; in another those who hide the good they do, and do not care what men think of them. Those are to be admonished who do evil secretly, and good openly, to consider how quickly earthly fame passes away, and how firmly divine fame lasts. They are to be admonished to fix the eyes of their mind on the end of things, and see how human glory departs very quickly, and how the sublime and eternal Judge knows all secret sins, and is always ready to requite them.

forðonðe he is wlaco, & nis nauðer, ne hat, ne ceald, ðeah ic hine supe, ic hine wille eft útaspiwan of minum muðe. Se ðon*ne* biþ wearm, nalles wlaco, ðe gód geornlice ónginþ, & eac geendaþ. Ac se biþ ceald ðe nan gód ne ónginþ. Ac swa swa ðæt cealde ærest ónginþ wlacian, ær hit fulwearm weorðe, swa eac ðæt wearme wlacaþ, ær hit eallunga acealdige. Swa eac se ðe forlæt ðone cele ungetreownesse, & wyrþ wlacra treowa, & nyle ðonne ðæt wlæce oferwinnan, & wearmian oþ he wealle. Butan tweon, se ðe to lange & to fæste wunaþ ón ðæm wlacum treowum, he geðrtreowþ ðæt he æfre mæge ón welme weorðan, oððæt he mid ealle acolaþ; & ðeah he ær truwige, ðonne he ceald biþ, ðæt he mæge wearm weorðan, he geortriewþ, ðonne he wlacu biþ, gif he to longe on ðæm stent. Swa eac se ðe nu giet ón synnum is, næfþ he no forlæten ðone truwan & ðone tohopan his gehwearfnesse; ac se, se ðe æfter his gehwerfnesse to lange wlæc biþ, ðonne lytlaþ him se tohopa ðe he hæfde, ða he synful wæs. Forðæm wilnaþ God to ælcum men ðæt he sie oððe wearm oððe ceald, ðylæs he for wlæcnesse sie útaspiwen. Forðæm se cealda ðencþ to wearmianne, & se wearma welþ ón gódum cræftum, ðylæs he sie wealg for wlæcnesse, & forðæm weorðe utaspiwen. Forðæm ælc wæter biþ ðy unwerodre to drincanne, æfterðæmðe hit wearm biþ, gif hit eft acolaþ, ðon*ne* hit ær wære, ær hit mon ó óngunne wleccan.

LIX. Ðætte on oðre wisan sint to monianne ða ðe diegellice yfel doþ, & gód openlice; & on oðre wisan ða ðe willaþ helan ðæt hi to gode doþ, & of sumu*m* ðingu*m* openlice cyðaþ ðæt hie willaþ ðæt men wenen ðæt hi yfle beon.

On oðre wisan sint to manienne ða ðe yfel degellice doþ, & gód openlice; on oðre wisan ða ðe ða god helaþ ðe hi doþ, & ne reccaþ hwæt him mon ymbe ræswe. Ða ðonne sint to manienne ða ðe yfel degellice doþ, & gód openlice, ðæt hi geðencen hu hrædlice se eorðlica hlisa ofergæþ, & hu unanwendendlice se go[d]cunda ðurhwunaþ. Hi sint to manienne ðæt hi ón ðara ðinga ende hiora modes eagan afæstnien, & gesion ðætte ðis mennisce lóf swiðe hrædlice gewít, & se úplica Dem& & se eca ða deglan scylda ealla wát, & simle biþ gearo to ðæm

Secret evils have an eternal witness in the divine Judge. But the good they do publicly before men is almost, as it were, without testimony, because they have not eternal testimony. But they have eternal testimony of the evil they do secretly, when they withhold from men what they ought to say, and say what they ought to withhold. Of such men the Lord said, that they most resembled the sepulchres of dead men, which are often made very beautiful outside, and inside are very foully filled. So are they who show their goodness before men, and hide their badness inside themselves: they are hypocrites, and would like to please before the eyes of men externally without good works internally. They are to be warned not to despise the good deeds they do, but expect a greater reward for themselves than they expect. They despise them too much, if they do not expect for them a greater reward than earthly praise, and are content therewith. They sell for too small a price that with which they could buy the kingdom of heaven: they sell it for the praise of men. Of which the Lord said in his Gospel, that that was their reward. By doing good publicly, and evil secretly, they signify that men are to shun that which they do secretly, and love that which they do publicly: by their example they live for others, and die themselves. Those, on the other hand, who do good secretly, and yet in some actions pretend to do evil publicly, and do not care what men say of them, are to be admonished not to set a bad example to others with their dissimulation, although they themselves endeavoured not to lead others astray or injure them with their dissimulation, lest it be seen that they love themselves more than their neighbours, as if they themselves drank wine, and gave the others poison. When they set a bad example publicly, and do good secretly, they do not help their neighbours at all with the latter proceeding, and injure them with the former. Because, whoever hides his good works from the desire of avoiding vain ostentation, does not lead any after him to good works, when he will not set the example to others that he properly ought to set. He plants, as it were, trees, and cuts off the roots. Therefore Christ said in his Gospel: "Do your good works before men, that they may honour your Father who is in heaven." But yet a different sentence from this one is written in the same

edleanum. Ac ðа dieglan yfel habbaþ ecne gewutan on ðæm godcundan Deman. Ac ðа gód ðe hi openlice doþ beforan monnum beoþ fulneah swelce hi sien butan gewitnesse, forðæm hi næbbaþ ece gewitnesse. Ac hi habbaþ ece gewitnesse ðara yfela ðe hi diegellice doþ, ðonne hi he[o]laþ from monnum ðæt hi secggan scoldon, & secgaþ ðæt hi he[o]lan scoldon. Be swelcum monnum cwæþ Dryhten ðæt hi wæren gelicost deadra manna byrgennum, ða bioþ utan oft swiðe wlitige geworhte, & bioþ innan swiðe fúle gefylde. Swa bioþ ða ðe hira gód eowiaþ beforum monnum, & hira yfel helaþ oninnan him selfum: hi licettaþ, & woldon lician for manna eagum utane buton gódum weorcum innane. Ac hi sint to manienne ðæt hi ne forsion ða gód ðe hi doþ, ac wenen him maran mede tó ðonne hi wenaþ. To swiðe hi hi forsioþ, gif hi him maran mede to ne wenaþ ðonne eorðlices lofes, & him ðær genog ðyncþ. Hi sel(l)aþ wiþ to lytlum weorðe ðæt ðæt hi meahton hefonrice mid geby[c]ggan: sellaþ wiþ manna lofe. Be ðæm cwæþ Dryhten ón his godspelle ðæt ðæt wære hira méd. Ac forðæmðe hi ðæt gód openlice doþ, & ðæt yfel diegellice, hi tácniaþ mid ðæm ðæt men scylen ónscunian ðæt ðæt hie degellice doþ, & lufian ðæt hi openlice doþ: for ðære bisene hi libbaþ ðeah oðrum monnum, & cwelaþ him selfum. Ongean ðæt sint to manienne ða ðe gód diegellice doþ, & swaðeah on sumum weorcum gelicceta þ ðæt hi openlice yfel dón, & ne reccaþ hwæt men be him sprecen, hi sint to manienne ðæt hi mid ðære licettunge oðrum monnum yfle bisene ne astellen, ðea(h) hi self teladon ðæt hi mid ðære licettunga oðre men ne dwellen ne him ne derigen, ðylæs hit sie ongieten ðæt hie lufigen hi selfe swiður ðonne hiora niehstan, swelce hi hie selfe drencen mid wíne, & ðæm oðrum sellen attor. Ac ðonne hi ða yflan bisne openlice doþ, & ðæt gód degellice, ðonne ne helpaþ hi mid oðrum ðara nauht hira niehstum, mid oðrum hi him deriaþ. Forðæm swa hwa swa hilþ his godan weorc, forðæmðe he wile fleon idel gielp, ðonne ne læt he nanne oðerne æfter him on ða godan weorc, ðonne he nyle ða bisne oðrum eowian ðe he mid ryhte eowian sceal. He deþ swelce he plantige treowu, & ceorfe of ða wyrtruman. Be ðæm cwæþ Crist ón his godspelle: Doþ eower godan weorc beforan mannum, ðæt hi mægen weorðian eowerne Fæder ðe ón hefonum ís. Ac swaðeah is awriten on ðæm ilcan bocum ungelic cwide ðissum, ðæt is ðæt he cwæþ: Behealdaþ eow ðæt ge ne

books; he said: "Beware of doing your righteousness before men, lest they praise you." But what kind of works can they be, which in one place we are forbidden to do before men, while in another we are taught to conceal them that we may not be praised, and display them that God may be praised, and others may take the same example? When God forbade us to perform our righteousness before men, he showed us why he forbade it, when he said, "lest they praise you." And again, when he bade us do it before men, he said immediately afterwards, "that they may honour your Father who is in heaven." With these two sentences he showed us why we are to hide our good works, and why we are to proclaim them; that every man, whatever good he wishes to do, may not do it merely to be praised, but rather for the sake of God. Therefore every good work is good, whether it be open or concealed. When a man does not seek his own glory thereby, but that of the lofty Father, although he does it openly, he conceals it by having the testimony of him whom he thinks to please that he did it for the sake of God, not for glory. But if it is done secretly, and he yet desires to be blamed, and afterwards praised on that account, though no man knows it, yet it is done before men, just as if it had been done with the cognizance of all those whose praise he desired in his mind. Therefore it is better, as we have said above, for every man to wipe away from the minds of others the unfavourable opinion of himself, as far as he can without sin, because, if he does not do so, by his example he makes all imbibe the sin who attribute to him any evil. Therefore it often happens that, when a man does not care how much evil is attributed to him, although he does not do any himself, he sins through those who follow his example. Therefore St. Paul said to his disciples, when he allowed some of them to partake of what he did not wish them all to partake of, lest the weak should imitate their example, and through that be disturbed by some temptation, which they would not afterwards be able to withstand; therefore he said: "See now that this your privilege be not a temptation to others." And again he said on the same subject: "Then will thy brother perish on thine account, for whom Christ formerly suffered. So when ye sin against your brothers, and slay their weak intellects, ye sin against God." Of the same Moses

dón eowre ryhtwisnesse beforan monnum, ðylæs hi eow herien. Ac hwæt wile ðæt nu beon weorca ðæt us ón oðerre stowe forbiet ðæt we hit befo[ran] mannum don, ón oðerre lærð buton ðæt we hit forðæm helen, ðæt [us] mon ne herige, & forðy yppen ðæt mon God herige, & oðre men ða ilcan bisne underfón? Ac ðær ðær us God forbead ðæt we ure ryhtwisnesse beforan monnum dyden, he us gecyðde forhwy he hit forbead, ða he cwæð, ðylæs hi eow herigen. Ond eft ða he us het ðæt we hit beforan monnum dyden, ða cwæð he sona ðæræfter, to ðon ðæt hi weorðigen eowerne Fæder ðe ón hefonum is. On ðæm twæm wordum he us getacnode for hwelcum ðingum we sceolden ure gódan weorc helan, & for hwelcum we hi sceolden cyðan; for ðæm ðætte ælc mon, swa hwæt swa he for gode don wolde, ðæt he hit ne do for ðæm anum ðæt hine man herige, ac má for Gode. For ðæm ðingum bið ælc gód weorc gód, sie swa open swa degle, swæðer hit sie. Ðonne se mon nó his ægenne gielp mid ne secð, ac ðæs uplican Fæder, ðeah he hit openlice dó, he hit gediegleð mi[d] ðy ðæt he hæfð ðæs gewitnesse ðe he ðær cweman ðencð ðæt he hit for Gode dyde, næs for gielpe. Ac se ðonne se hit degellice deð, & ðeah wolde ðæt he wurde arasod, & siððan forðy hered, ðeah hit ðonne nan mon nyte, swaðeah hit bið beforan monnum gedón, emne swelce hit sie on ealra ðara gewitnesse gedón ðe he ón his mode wilnode ðæt hit hereden. Forðæm hit is betere, swa swa we ær cwædon, ðætte ælc mon adryge of oðerra monna mode ðone wenan be him ælces yfeles, swa swa he butan synne fyrmest mæge, forðæm, gif he swa ne deð, ðonne scencð he ða scylde mid ðære bisene ælcum ðara ðe him ænges yfles to wenð. Forðæm hit gebyreð oft, ðonne hwa ne recð hu micles yfeles him mon to wene, ðeah he self nan yfel ne dó, ðæt he ðeah gesyngað ðurh ða ðe be him bisniað. Be ðæm cwæð *sanctus* Paulus to his giongrum, ða ða he sumum liefde to ðiegganne ðætte he nolde ðæt hi ealle ðigden, ðylæs ða úntruman be him bisneden, & ðurh ðæt wurden astyrede mid ðæra costunga hwelcre ðe hi eft wiðstondan ne mealhton; forðæm he cwæð: Lociað nu ðæt ðios eowru leaf ne weorðe oðrum monnum tó biswice. Ond eft he cwæð be ðæm ilcan: Ðonne forwyrð ðin broður for ðinum ðingum, for ðone ær Crist geðrowade. Swa ðonne ge gesyngiað wið eowre broðer, & ofsleað hira úntruma[n] gewît, ðonne gesyngige ge wið God. Ðæt ilce mænde Moyses, ða he

spoke, saying: "Speak not evil to the deaf man." And again, he said: "Trip not up the blind man." He speaks evil to the deaf man, who accuses him who is absent, knowing him to be innocent. And he trips up the blind man, who injures the simple man by doing good secretly, and pretending to do evil.

LX. How many a one is to be exhorted that his good deeds may not become evil deeds.

These then are the modes in which the shepherds of the mind and soul are to teach all men, that they may always have the salve ready which belongs to the wound that they perceive. For while it is very laborious to have to teach each one separately, it is still more difficult to teach them all together, for he must regulate the voice of instruction with such art, that he may find the remedy that belongs to each man, because the diseases of all men are not alike. And he must conform his conduct to his instruction, that he may himself pass safely through the vices of others, as a sharp sword divides the wound in two, and emerges with unturned edge. He must overawe the proud, without thereby frightening too much the humble; and teach the former humility, without increasing too much the fear of the latter; cheer the humble, without omitting to coerce the proud; teach the slow the zeal of good works, without urging on overmuch the zealous; and strive to moderate the exertions of the latter, without making the idle confident, lest they become torpid; restrain the anger of the impatient, without making the soft assentator careless; and yet strive to infuse warmth into him, without inflaming the angry; teach the niggardly liberality, without making the liberal wasteful; and again, teach the generous economy, without teaching the niggardly base avarice; and teach the licentious marriage, without making the continent licentious; and teach the continent continence, without teaching them to despise marriage; and try to soothe and praise the good, without soothing the bad; and praise the greatest good, without despising the least good; and again, praise those who do a little good, without letting them think they do enough.

cwæð: Ne cweðe ge nan lað ðæm deafan. & eft he cwæð: Ne screnc ðu ðone blindan. Se ðonne cwið yfel ðæm deafan, se ðone æfweardan tælð, gif he hine unscyldigne wat. & se screnc(ð) ðone blindan, ðe ðone ungesceadwisan mirð mid ðy ðe he his gód degel(l)ice deð, & ðeah licet swelce he yfel do.

LX. Ymbe ðæt, hu mon monige scyndan scyle to ðæm ðætte his godan dæda ne weorðen to yflum dædum.

Ðis sint nu ða lara [ðe] ðæs modes hierdas & ðære sawle sceolon ealle men læran ðæt hi ealneg hæbben ða sealfe gearuwe ðe to ðære wunde belimpe ðe hi ðon*ne* gesion. Forðæm hit bið swiðe geswincful ðæt mon ælcne mon scyle on sundrum læran, hit is ðeah earfoðre ealle ætsomne to læranne, forðæmðe he sceal gemetgian swa cræftelice his stemne ðætte he æghwelcum men finde ðone læcedom ðe him to gebyrge, forðæmðe ða mettrymnessa ne beoð ealra ma[n]na gelica. & huru ðæt he self do swa swa he oðre lærð, forðon ðæt he mæg(e) self gán orsorglice betwuxn oðerra monna unðeawas, swa swa scearp sweord ða wunde tosceat ón tu, & gæð gehalre ecgge forð. Ond ðæt he huru swa egesige ða ofermodan, ðæt he ða eaðmodan mid ðy to swiðe ne fære; ond swa lære ða oðre eaðmetta, swa he ðone ege to swiðe ðæm oðrum ne geiece; ðæt [he] swa frefre ða eaðmodan, swa ða ofermodan ne weorðen unmidlode; ond swa lære ða slawan geornfulnesse gódes weorces, swa he ða geornfullan to ungemetlice ne geswence; ond swa tilige hira geswinc to gemetgianne, swa he ða idlan ne gedo orsorge, ðæt hi forðy ne aslawien; ond ðæt he swa stiere ðæm ungeðyldegum irsunga, swa he ðone hnescan ðafettere ón recceleste ne gebrenge; & ðeah swa tilige hi tó onælenne, swa hi ða háthеortan ne forbærnen; ond swa eac ða uncystgan cysta lære, swa he ða cystgan ón merringe ne gebringe; ond swa eft ða rummodan fæsthafolnesse læren, swa hi ða uncystegan ón yfelre hneawnesse ne gebrengen; ond swa læren ða wifgálan gesinscipe, swa hi ða forhæbbendan ne gebrengen on unryhthæmde; & swa ða forhæbbendan læren forhæfdnesse, swa hie ne forsion ðone gesinscipe; ond swa wilnigen to oleccanne ðæm godum, & hi to herianne, swa hi huru ne oleccen ðæm yflum; ond swa herien ðæt mæste gód, swa hi ðæt læste ne forsion; ond eft swa herie ða ðe lytel god doð, ðæt hi ne wenen ðæt hi genog don.

LXI. How a man is to be exhorted when suffering under many evil temptations.

It is also a very severe labour for the teacher to have to find in general instruction, when he teaches all the people together, the instruction which they all require; because their vices are very different. And yet it is still more difficult to instruct singly, because many of them have all the vices from which all men are to be interdicted. Often also it happens that some are too immoderately glad because of some good fortune or agitation of the blood, and very soon afterwards, because of some misfortune, too immoderately sad. Therefore the teacher must be careful to restrain the sadness as far as he can, without increasing the immoderate joy; and again, bridle the joy which arises from prosperity, without allowing the sadness which arises from sudden dejection or flow of bad blood to increase too much. For often the sanguine are dispirited because of their immoderate precipitation, when anything they design opposes them, which they cannot so quickly accomplish as they would like. So also, the very sad are often dispirited with immoderate fear, and yet sometimes are impelled by rashness to attempt what they desire. Therefore the teacher must moderate the sudden fear, without allowing too immoderate boldness to grow, and yet repress the boldness of the sanguine, without allowing to grow in them the repression of fear, which arises from the flow of bad blood. What wonder is it if the physicians of the mind keep to this method of instruction, when the physicians of the body have such sagacity in their art? Sometimes excessive disease oppresses the body. Against such a disease a potent remedy would be required, if the sick body could endure it. Therefore the physician must be very careful to administer to the patient a remedy so strong as to expel the disease, and yet so mild that the weak frame may endure it, lest he expel from the body both the disease and life. But he assists the patient very wisely, when he simultaneously expels the disease without injuring the

LXI. Ymbe ðæt hu mon ænne mon scyndan scyle, ðonne he yfle costunga monege ðrowaþ.

Ðæt biþ eac swiðe hefig broc ðæm lareowe ðæt he scyle on gemænre lare, ðær ðær he eall folc ætsomne lærþ, ða lare findan ðe hi ealle behofigen; forðæm hira unðeawas bioþ swiðe ungelice. & ðeah biþ giet earfoðre ælcne on sundrum to læranne, forðæmðe manege bioþ ðe hæbbaþ ða unðcawas ealle ðe mon eallum monnum forbeodan sceolde. Oft eac gebyreþ ðætte sume bioþ to ungemetlice bliðe for sumum gesælðum, oððe for ðæs blodes styringe, & eft swiðe hræðe for sumum ungesælðum to úngemetlice unbliðe. Forðæm is to giemanne ðæm lareowe ðæt he swa swiðe stiere ðære unrotnesse ðæt he to swiðe ne geiece ða ungemetlican blisse; ond eft swa gemidlige ða blisse ðe of ðære orsorgnesse cymð ðæt sio unrotnes to swiðe ne weaxe ðe of ðære færlican gedrefednesse cymð, oððe of yfles blodes flownesse. Forðæm oft ða oferbliðan weorðaþ gedrefde for ungemetlicre ónettunga, ðonne him hwæthwugu wiðstent ðæt hi ne magon swa hrædlice forðbrengan ðæt hi tiohh[i]aþ swa hi woldon. Swa eac ða swiðe unrotan bioþ oft gedrefde mid úngemetlice ege, & ðeah hwilum bioþ genedde mid sumre fortruwodnesse ðæt hi onginnaþ ðæt ðæt hi willaþ. Swa ðonne sceal se magister gemetgian ðone færlican ege ðæt ðær ðeah ne weaxe to ungemetlico beldo, & swaðeah swa ðrycce ða belde on ðæm oferbliðum ðæt ðær ðeah ne weaxe on him sio ófðrycnes ðæs eges, ðe cymð óf ðæs yflan blodes flownesse. Hwelc wundor [is] ðæt, ðeah ðæs modes læcas behealden ðas lare, ðonne ðæs lichoman læcas habbaþ swelce gesceadwisnesse on hira cræfte? Ac hwilum ðeah ofðryceð ðone lichoman ungemetlicu mettrymnes. Ongean swelce met(t)rymnesse mon beðorfte stronges læcedomes, ðær s[e] mettruma lichoma hine adreogan mealite. Forðæm is ðæm læce swiðe geornlice to giemanne ðæt he swa strangne læcedóm selle ðæm seocan, swa he mæge ða mettrymnesse mid geflieman, & eft swa liðne swa se tydra lichoma mæge astandan, ðylæs he ægðer afierre of ðæm lichoman ge ða me(t)trymnesse ge eac ðæt lif. Ac ðonne he deð ðæm siocan swiðe gesceadwisl[i]cne fultum, ðonne he afliemð æt anum cierre ða mettrymnesse,

body. Why cannot then much more the physician of the mind heal the diseases of the vices of many men with the same instruction, when the remedies of the mind are so much more various than those of the body? And yet the physicians of the body often simultaneously save the body and expel the disease.

LXII. That sometimes it is better to leave the light sins alone, lest the graver ones be perpetrated.

Often also it happens that two vices assail the same man, one less, the other greater. Therefore the physician of the mind must first direct his attention to the one which he thinks likely to be the first to bring the man to perdition. Sometimes, however, when the attention is concentrated on the one, the other increases. Therefore the wise physician must first let the lesser one increase, and direct his attention to the greater; until the time comes when he can see to the other, unless he can attend to them both together. He does not accumulate vices thereby, but tends the wounded man whom he has to watch over, till he can completely cure him. Those who cannot relinquish gluttony are often overcome by fornication. Often also it happens, that he who dreads and abstains from both of them, falls into vainglory, because no one can relinquish either of those without the other increasing. Which, then, of the evils ought rather to be attended to, if not the most dangerous? Therefore it is better to let the vainglory increase for a time, until full attention can be given to the fornication. Therefore St. Paul said to his servant, when he saw that he would either continue to do evil, or desire praise for his goodness; he said: "If thou desirest not to have cause to fear thy Lord, do good: then he will praise thee." Yet no man must do the good he does, merely that he may not have cause to fear his Lord; or, again, for the desire of earthly praise. Therefore the noble teacher St. Paul, when he saw that he could not teach his servant both to relinquish evil and not to desire any praise therefor, allowed him the vainglory

swa ðæt he ðeah ðæm lichoman ne dereð. Ac forhwy ne mæg ðonne micle má ðæs modes læce gehælan ða adle ðæra unðeawa monigra monna mid anre lare, ðonne swa micle manigfaldran bioð ðæs modes lædomas ðonne ðæs lichoman? Ond ðeah ðæs lichoman læcas oft æt anum cierre ægðer doð, ge ðæm lichoma[n] gebeorgað, ge eac ða mettry(m)nesse afliemað.

LXII. Ðætte hwilum ða leohtan scylda bioð beteran to forlætenne, ðylæs ða hefigran weorðen ðurhtogene.

Oft eac gebyreð ðætte twégen unðeawas hreosað on ænne man, oðer læss[a], oðer mara. Forðæm sceal ðæs modes læce ær tilian ðæs ðe he wenð ðæt ðone mon ær mæge gebrengan ón færwyrde. Hwilum ðeah, ðær ðær mon oðres tiolað, ðær weaxð se oðer. Forðæm sceal se gesceadwisa læce lætan ær weaxan ðone læssan, & tilian ðæs maran; oððæt sio tid cume ðæt he ðæs oðres tilian mote, buton he begra ætgæddre getilian mæge. Ne gáderað he nó mid ðy unðeawas, ac tilað ðæs gewundedan werpe ðe he bewitan sceal, oððæt he hine fullice gehælan mæge. Oft weorðað ða oferswiðde mid unryhthæmde ða ðe ne magon forlætan hira gifernesse. Oft eac gebyreð ðæm ðe him ægðer ðissa óndræda, gif hi hi wið ægðer gehealdað, ðæt hi befeallað on idelgielp, forðæmðe nan mon ne mæg nauðer ðissa swa forlætan ðæt ðæt oðer ne weaxe. Hwæðres ðonne ðara yfela is betere ær to tilianne, buton swæðres swæðer frecenlicre is? Forðy is betere ðæt mon læte sume hwile weaxan ðæt idelgielp, oððæt mon fullice mæge getilian ðæs unryhthæmdes. Forðæm cwæð *sanctus* Paulus to his cnihte, ða he ongeat ðæt he wolde oðer twega, oððe ða giet yfel don, oððe mid his gode him wilnian lofes, ða cwæð he: Gif ðu wille ðæt ðu ne ðyrfe ðe óndrædan ðinne Hlaford, do tela: ðonne hereð he ðe. Ne scyle ðeah nan mon for ðæm anum ðingum dón ðæt ðæt he to góde deð, ðæt he ne ðyrfe his hlaford ondrædan, ne eft for ðæm anum ðe he wilnige eorðlices lofes. Forðæm se æðela lareow *sanctus* Paulus, ða he óngeat ðæt he ægðer ne meahte his cnihte gelæran ge ðæt ðæt he yfel forlete, & eac ðæt he forðy nanes lofes ne wilnode, ða liefde he him ðone gielp to sumre hwile, & forbead ðæt yfel. Ða

for a time, and forbade the evil. When he allowed the vainglory, he forbade him the evil, that he might more easily relinquish the one by having in the other what he desired.

LXIII. That weak minds are not to be taught too loftily.

The teacher is to know that he is by no means to impose on any man more than he can bear, lest the rope of his mind be overstretched till it breaks asunder. Therefore lofty doctrine is better concealed from many men, and preached to few. Therefore Truth, that is Christ, spoke of itself, saying: "Who, thinkest thou, is so faithful and prudent a steward, that God will set him over his household, that he may equitably apportion to them the wheat at the due time?" By the measuring of the wheat is signified measured words, lest more of them are poured into the shallow mind than it can hold, so that it overflows. Therefore St. Paul said: "I cannot speak to you as to spiritual, but as to carnal men; since in your faith ye are still children, I must still give you milk to drink, not meat to eat." Therefore Moses hid the excessive brightness of his countenance before the people, when he came from his secret conversation with the Lord, because he did not yet wish to teach them the secrets of the holy law, nor could they yet understand them. Therefore it was also commanded, through Moses, that if any one dug a pit, and neglected to enclose it, and an ox or an ass fell into it, he was to pay for it. So also, if any one comes to the highest wisdom, and then does not conceal the secrets of divine wisdom from the foolish, he is accounted sinful, if he reduces either a pure or an impure man to despair. Therefore the Lord said to the blessed Job: "Who gave the cock wisdom?" That means that all holy teachers, who now teach in the darkness of this world, bear a resemblance to cocks, who crow in dark nights. The teacher cries like a cock at night, when he says: "Now it is time for us to awake from

he him geðafode ðone gielp, ða forbead he him ðæt yfel, for ðæm ðæt he ðy ieð meahte ðæt oðer forlætan ðe he ón ðæm oðrum hæfde ðæt hine lyste.

LXIII. Ðætte ða untruman mód mon ne scyle ellenga to healice læran.

Þæm lareowe is to wietanne ðæt he huru-nanum men mare ne beode ðonne he acuman mæge, ðylæs se ráp his modes weorðe to swiðe aðened, oð he forberste. Forðæm sio hea lar is betere manegum monnum to helanne, & feawum to secgganne. Be ðæm cwæð sio Soðfæstnes ðurh hi selfe, ðæt is Crist, he cwæð: Hwa wenstu ðæt sie to ðæm getreow & [to] ðæm wis brytnere ðæt hine God gesette ofer his hired, to ðæm ðæt he him to tide gemetlice gedæle ðone hwæte? Ðurh ða gemetgunge ðæs hwætes is getacnod gemetlico word, ðylæs hira mon má geote on ðæt úndiope mod ðonne hit behabban mæge, ðæt hit ðonne oferflowe. Be ðæm cwæð *sanctus* Paulus: Ic ne mæg nó to eow sprecan swa swa to gæstlicum, ac swa swa to flæsclicum; forðæm ge sint giet cilderu ón eowrum geleafan, ðy íc sceal sellan eow giet mioloc drincan, nalles flæsc etan. Forðæm wæs eac ðætte Moyses behelede ða ofermætan bierhto his ondwlitan beforan ðæm folce, ða he com from ðære dieglan spræce Dryhtnes, forðæmðe he ða giet nolde hi læran ða diegelnesse ðære halgan æ, ne hi ða giet ne meahton hi ongietan. Forðæm wæs eac beboden ðurh Moyses, gif hwa adulfe pytt, & ðonne forgiemeleasode ðæt he hine betynde, & ðær ðonne befeolle ón oððe óxa oððe esol, ðæt he hine scolde forgieldan. Swa eac swa hwa swa becymð to ðæm hiehstan wisdome, & ðonne ne forhilð ða diogolnesse ðæs godcundan wisdomes ðæm dysegum, he bið scyldig geteald, gif he gebrengð auðer oððe clænne oððe únclænne ón ormodnesse. Be ðæm cwæð Dryhten to ðæm eadgan Iobe: Hwa sealde kokke wisdom? Ðæt getacnað ðætte æghwelc ðæra halgena lareowa ðe nu lærað on ðære ðisternesse ðisses middang*eardes* habbað onlicnesse ðæm kokkum, ðe on ðistrum niehtum crawað. Ðonne græt se lareow swa swa kok ón niht, ðonne he cwið: Nu us is tima ðæt we onwæcnen of slæpe. Ond eft, ðonne

sleep." And again, when he says: "Awake, ye righteous, and sin no more." The habit of the cock is, that he sings much louder before than after dawn. But when day approaches, he sings more finely and delicately. So every wise teacher must preach open and clear doctrine to the dark minds, and not yet proclaim any secret and deep doctrine. But when he sees the dark minds of foolish men approaching somewhat to the light of truth, he must display to them more secret and deeper doctrine out of the holy books.

LXIV. Of the teacher's works and words.

It is now necessary that among other remarks we revert, out of love, to what we spoke of above. That is, that every teacher is to teach more with his works than his words. Why, the cock, whom we spoke of above, before he begins to crow, lifts his wings and arouses himself, that he may be wide awake with the zeal of good works, lest he arouse others with his words, and himself be remiss in good works. Let him shake himself till he is awake, and then stir up others to the zeal of good works; let him flap himself with the wings of his thoughts. That is, he is first to investigate with the vigilance of his contemplation, what there is unprofitable in himself, and rebuke himself severely in his thoughts, and then with his instruction regenerate the life of others. First he must punish in himself his own evils, and repent of them, and then point out and punish those of others. First they must display in their own works all that they intend afterwards to teach with their words, so that the works may call before the words.

LXV. When any one has fulfilled all this, how he must bethink himself, and understand himself, lest either his life or his teaching elate him too much.

Often also the teachers are excited by secret joy, when they see that they teach fitly and properly. But it is then very necessary for him quickly to wound himself with the fear of becoming

he cwiþ: Onwæcnaþ, ge ryhtwisan, & ne syngiaþ má. Ðæs cocces þeaw is þæt he micle hludor singþ ón uhtan þonne ón dægred. Ac þonne hit nealæcþ dæge, þonne singþ he smælor & smicror. Swa sceal ælc gesceadwis lareow ópene lare & swutole þæm þiestrum modum bodian, & nane wuht þære dieglan & þære diopan lare þonne giet cyþan. Ac siþþan he gesion þætte þa þiestra[n] mod þæra dysegena monna auht nealæcen þæm leohte þære soðfæstnesse, þonne sculon hi him eowian diogolran & diopran lara of halgum bocum.

LXIV. Be þæm weorcum þæs lareowes & be his wordum.

Hit is nu þearf þæt we for lufum eft cierren betwuxn oðrum spræcum to þæm þe we ær spræcon. Ðæt is þætte ælc lareow swiþor lære mid his weorcum þonne mid his wordum. Hwæt, se kok þe we ær ymb spræcon, ærþæmþe he crawan wille, hefþ úp his fiðru, & wecþ hine selfne, þæt he wacie ón þære geornfulnesse godra weorca, þylæs he oðre awecce mid his wordum, & himself aslawige godra weorca. Ac hudenige ærest hine selfne, oð he wacige, & ahrisige siþþan oðre [to] geornfulnesse godra weorca; þaccige hine selfne mid þæm fiðrum his geþohta. Ðæt is þæt he behealde þurh þa wæccan his smeaunga ærest hwæt on him selfum unnyttes sie, & þreage ærest hine selfne þearlwislice on his geþohte, & siþþan mid his lare geedniwige oðerra monna lif. Ærest he sceal wrecan on him selfum his agnu yfelu & þa hreowsian, & siþþan oðerra monna cyþan & wrecan. Ærest hi sculon eowian ón hiora agnum weorcum eall þæt hi eft læran willaþ mid hiora wordum, swa þætte þa weorc clipien ær, ær þa word.

LXV. Ðonne hwa þis call gefylled hæbbe, hu he þonne sceal hine selfne geþencan & ongietan, þylæs hine auþer, oþþe his lif oþþe his lár to úpahebbe.

Oft eac þa lareowas weorþaþ ónstyrede mid diegelre blisse, þonne hi ongietaþ þæt hi gemetlice & medomlice læraþ. Ac him is þonne micel þearf þæt he hine hrædlice selfne gewundige mid þy ege þæt

elated at his eloquence; lest, while he cures the wounds of others, he himself be elated with pride through neglect of his salvation; lest he forsake himself while he attends to his friends, and himself fall, while he strives to raise others. Because often virtue and excellence prove the destruction of their possessor, when from recklessness he presumes too much on the virtues he has, and does not care to increase them; then they prove his destruction, because virtues always contend against vices. But the mind often flatters itself, and with the flattery relinquishes the fear of its own reflections. Then the mind rests confidently in presumption. Then the cunning waylayer comes to the torpid mind, and recounts to it all its former good deeds, and makes him believe that he flourishes in virtues beyond all other men, until he becomes puffed up and elated in his mind. And then, in the eyes of the righteous Judge, the recollection of his virtues and excellence becomes a very deep pit, into which he falls very heavily, because he falls before the God who is the teacher of humility, when he exalts himself in his own eyes because of his virtues. Therefore it was said through the prophet Ezekiel; he said: "Descend from where thou thinkest thou art most beautiful." As if he had openly said: "Because of the beauty of thy virtues thou wert elated, and thence thou shalt be degraded." Again, the same prophet spoke a parable about Jerusalem, and blamed the mind which was proud of its virtues, saying: "The Lord saith to this city: Thou wert perfect in my beauty, and wert proud thereof, and committed fornication of thine own accord." The mind is elated through presuming on its virtues, when it boasts of its merits, and rejoices confidently in itself. But through presumption it is led on with pride to committing fornication. First, the accursed spirit teaches it vainglory externally, until it penetrates by pride, and then seduces it with many vices. We must consider the words he spoke to the citizens: "Ye committed fornication of your own accord." That is, as soon as the mind despises God, it seeks its own vainglory, and collects for its own praise all the good that was granted it for God's praise; it desires thereby to extend its own praise, and strives to appear to all men as distinguished and

he him ǒndræde, ðylæs he weorðe upahæfen for his wordum; ðætte ðær ðær he oðer(ra) monna wunda lacnað, he self ne weorðe aðunden on úpahæfennesse for ðære giemeleste his hælo; ðæt he hine selfne ne forlæte, ðær he oðerra freonda tilige, & him self ne afealle, ðær ðær he oðre tiolað to ræranne. Forðæm oft ða cræftas & ða mægenu weorðaþ te færwyrde ðæm ðe hi hæfð, ðonne hi for hira giemeleste hie fortruwiaþ on ðæm cræftum ðe hi hæbbaþ, & hi nyllaþ iecan: ðonne weorðaþ hi him to færwyrde, forðæm simle ða cræftas winnaþ wiþ ðæm unðeawum. Ac ðæt mod oft olecð him selfum, & ðonne for ðære oleccunga forlæt ðone ege his selfes ymbeðances. Ðonne gerest ðæt mod hit orsorglice on ðære fortruwunga. Ðonne cymð se lytega sætere to ðæm slawan móde, & atelecð him eall ðæt he ær to gode gedyde, & geræcð him ðonne to geleafsuman ðæt he sie se gesælgosta on eallum cræftum ofer ealle oðre men, oððæt he wyrð aðunden & upahæfen on his mode. Ond ðon*ne* beforan ðæs ryhtwisan [Deman] eagum him wyrð ðæt gemynd ðæra mægena & ðæra cræfta to swiðe diopum seaðe, & he ðær ðon*ne* swiðe hefiglice on gefielð, forðæmðe he afelð beforan ðæm Gode ðe eaðmodnesse lareow is, ðonne he hine upahefeð beforan him selfum for his cræftum. Be ðæm wæs gecweden ðurh Ezechiel ðone witgan, he cwæð: Astig eft ofdune ðonan ðe ðu wenst ðæt ðu wlitegost sie. Swelce he openlice cwæde: For ðæm wlite ðinra cræfta ðu wurde úpahæfen, & ðonan ðu wyrst geniðrad. Eft se ilca witga sæde bispell bi Hierusalem, & tælde ðæt mod ðe for his cræftum ofermodgede, ða he cwæð: Dryhten cwið to ðisse byrg: Ðu wære fulfremed on minum wlite, & ða fortruwdes ðu ðe for ðæm, & forlæge ðe ðines ægnes ðonces. Ðon*ne* bið ðæt mod úpahæfen for ðære fortruwunga his cræfta, ðonne hit for hiora geearnunga gilpð, & orsorglice fægnaþ ón him selfum. Ac ðurh ða fortruwednesse hit wyrð getogen to ðon ðæt hit wyrð forlegen ón ofermettum. Ærest se awiergda gæst hit lærð utane ðone gielp, oððæt he ingæð ðurh ða ofermetta, & hit siððan gebregð ón manegum unðeawe. Be ðæm worde is to ðenceanne ðe he cwæð to ðæm burgwarum: Ge eow forlægon eowres ægnes ðonces. Ðæt is ðætte ðæt mod sona swa hit God forsihð, swa secð hit his agenne gielp, & gæderaþ him ðonne selfum to lofe eall ðæt gód ðæt him forgiefen wæs to Godes lofe; wilnaþ mid ðy to gebrædenne his ægen lof, & higaþ wiþ ðæs ðæt

wonderful as possible. He commits fornication of his own will, who binds himself to the devil, and forsakes the Lord from the desire of human praise. Therefore David said in the seventy-seventh Psalm: "The Lord suffered their virtue and excellence to be made captive, and their beauty to be in the hands of their enemies." Their virtue is made captive, and their beauty is led into the hands of their enemies, when the old enemy has power over the deceived mind because of its pride, when it exalts itself on the strength of good works. The cunning enemy tempts every man with the pride of good works, and even tempts the minds of the elect, although he cannot fully deceive them. For when any mind is elated, it is forsaken by God; and as soon as it is forsaken by God, it is afflicted by the fear of the devil. Therefore David said again in the twenty-ninth Psalm: "I thought in my pride and abundance, when I was full both of wealth and good works, that there would be no end of it." But when he saw he was inflated with the pride of his good works, he proclaimed very soon after what he afterwards suffered, saying: "Lord, thou turnedst thy countenance from me, and I was afflicted." As if he had openly said: "I thought I was strong in many virtues, but I very soon saw, after thou hadst forsaken me, how weak I was." And again, he said in the hundred and eighteenth Psalm: "I swore, as I had determined, to hold thy judgments and righteousness, Lord; revive me according to thy words, Lord." But he very quickly perceived, when he experienced affliction, that it was not in his own power to hold what he had promised and sworn. And then he soon had recourse to prayer, and sought help therein, saying: "I am humiliated on all sides and in everything, Lord." So the divine dispensation, before bestowing on a man virtue and excellence, often shows him his infirmity, and reminds him of his want of power, lest he be elated because of his virtues. Therefore also it was said to the prophet Ezekiel that he was the son of man, before the heavenly things were shown to him. As if God had openly admonished him, and said to him: "Be not too elated in thy mind because of the things thou seest, but consider cautiously

he wolde hu he eallum monnum weorðfullicost & wunderlicost ðuhte. Se bið forlegen ón his agnum willan se ðe hine selfne diofle befæst, & Dryhten forlæt for mennisces lofes wilnunga. Be ðæm cwæð Dauid on ðæm siofan & hundsiofantiogoðan psalme, he cwæð: Dryhten geðafode ðæt hiora mægen & hiora cræft wære gehæft, & hiora wlite wære on hira feonda honda. Gehæft bið hiora cræft, & hira wlite ón hiora feonda hond gelæd, ðonne se ealda feond ónwald hæfð ðæs beswicenan modes for ðære upahæfennesse, ðonne hit hit úpahefð for godum weorcum. Se lytega fiond wile fondian ælces monnes mid ðære úpahæfennesse for godum weorcum, ge furðum ðara acorenra monna mód he wile costian, ðeah he hit fullice beswican ne mæge. Forðæm ælc mod swa hit bið upahæfen swa bið hit forlæten from Gode, & sona swa hit bið forlæten from Gode, swa bið hit gedrefed mid diofles ege. Be ðæm cwæð Dauid eft ón ðæm nigon & twentiogoðan psalme, he cwæð: Ic wende on minum wlencum & ón minum forwanan, ða ic wæs full ægðer ge welona ge godra weorca, ðæt ðæs næfre ne wurde nan ende. Ac siððan he óngeat ðæt he wæs aðunden ón úpahæfennesse for his godan weorcum, ða gecyðde he swiðe hræðe æfter ðæm hwæt he siððan dreag, ða he cwæð: Dryhten, ðu ahwyrfdes ðinne ondwlitan from me, ða wearð ic gedrefed. Swelce he openli(ce) cwæde: Ic wénde ðæt ic wære swiðe strong on manegum cræftum, ac ic óngeat swiðe hraðe, siððan ðu me forlete, hu untrum ic wæs. & eft he cwæð on ðæm eahta & hundælleftiogoðan psalme, he cwæð: Ic swor swa swa ic getiohhod hæfde ðæt ic wolde gehealdan ðine domas & ðine ryhtwisnesse, Dryhten. Ac he óngeat swiðe hraðe, ða he gemette ða gedrefednesse, ðæt hit næs ón his agnum onwalde ðæt he meahte gehealdan ðæt ðæt he ær gehet & swor. & ða wende he hine sona to his gebede, & sohte him ðær fultum to, & cwæð: Ic eom gehened æghwonane & on æghwam, Dryhten; ac gecwuca me æfter ðinum wordum, Dryhten. Swa oft sio godcunde gemetgung, ærðæmðe hio ðæm men selle cræftas & mægen, hio him geeowað his untrymnesse, & his unmehta hine gemy(n)dgað, ðylæs he hine úpahebbe for his cræftum. Forðæm eac wæs gecweden to Ezechiele ðæm witgan ðæt he wære monnes sunu, ærðæmðe him wæren geeowad ða hefonlican ðing. Swelce hine God openlice manode, & him to cwæde: Ne beo ðu to upahæfen ón ðinum mode for ðæm ðingum ðe ðu gesihst,

what thou art; and though thou traverse the highest, do not forget that thou art man, but consider very carefully in thyself the bridle of thine infirmity, although thou art raised above thy condition. Therefore it is very necessary for us to direct the eye of our mind to the contemplation of our infirmity. When virtues and excellence most fully flatter us, it is very necessary for us to bow down humbly with our mind, and salutarily reflect on the good we have neglected, not on that which we have done; that our mind may be so much the firmer and stronger in virtues in the sight of God, from the humility wherewith we wound it, when we remember our heedlessness. Therefore Almighty God often lets the minds of his elect sin in some small things, although they are perfect in many, that they may fear, and be dispirited because of their imperfection, although they shine brightly in some admirable virtues; that they may not exalt themselves too much on the strength of the great things, while they cannot amend the little; lest they presume to be proud of the noblest works, whilst they cannot subdue the most insignificant evils.

See now, thou good man John, how fair and beautiful a character I have depicted, ugly painter as I am. In it I have shown what a pastor ought to be. I was compelled by thy blame to lead many men to the shore of perfection in the ship of my mind, while I myself am still tossed by the waves of my sins. But I pray thee to reach me a plank of thy prayers in the shipwreck of this present life, that I may sit on it till I come to land; and raise me with the hand of thy merits, for the burden of my own sins has oppressed me.

These are now the waters, which the God of Hosts promised as a solace to us earthdwellers. He said that he wished in the world ever-living waters to flow from the hearts of those who believed in him well under the sky. There is little doubt that the source of the waters is in the kingdom of heaven; that is, the Holy Ghost. Whence

ac geðenc wærlice hwæt ðu eart; & ðeah ðu ðæt hehste ðurhfare, ne forgiet ðu ðeah ðæt ðu man eart, ac geðenc ðone bridel ðinre mettrymnesse swiðe georn lice on ðe selfum, ðeah ðu sie úp ofer ðine mæð ahæfen. Forðæm is micel ðearf ðæt we ures modes eagan gecerren to ðære sceawunga urre untrymnesse. Ðonne us fullicost oleccað ða cræftas & ða mægenu, ðonne is us micel ðearf ðæt we eaðmodlice ófdune anluten mid urum mode, & halwendlice geðencen ða gód ðe we forgiemeleasodon, næs ða we dydon; ðætte ure mod ðy fæstre & ðy strengre beforan Gode sie on ðæm cræftum for ðære eaðmodnesse ðe we hit mid gewundiað, ðonne we gemunað ure giemeleste. Forðæm óft se ælmiehtiga God fo(r)lêt ðæt mod his gecorenra gesyngian on sumum lytlum ðingum, ðeah hi on manegum sien fullfremede, ðæt hi him óndræden, & murkien for hira unfullfremednesse, ðeah hi beor(h)te scinen on sumum wunderlicun cræftum; ðæt hi hi for ðæm miclum ðingum ne mægen to úpahebban, ða hwile ðe hi ne magon gebetan ðæt lytle; ðylæs hi dyrren ofermodgian for ðæm æðelestum weorcum, ða hwile ðe hi ne magon oferswiðan ða yteme[s]tan yfelu.

Loca nu, ðu goda wer Iohannes, hu fægerne & hu wlitigne monnan ic hæbbe atæfred, swa unwlitig writere swa swa ic eom. Ðær ic hæbbe getæht hwelc hierde bion sceal. To ðæm ic wæs gened mid ðinre tælnesse, ðæt ic nu hæbbe manege men gelæd to ðæm stæðe fullfremednesse ón ðæm scipe mines modes, & nu giet hwearfige me self ón ðæm yðum minra scylda. Ac ic ðe bidde ðæt ðu me on ðæm scipgebroce ðisses andweardan lifes sum bred geræce ðinra gebeda, ðæt ic mæge ón sittan oð ic to londe cume, & arær me mid ðære honda ðinre geearnunga, forðæmðe me hæf(ð) gehefegad sio byrðen minra agenra scylda.

Ðis is nu se wæterscipe, ðe us wereda God to frofre gehet foldbuendum. He cwæð ðæt he wolde ðæt on worulde forð of ðæm innoðum a libbendu wætru fleowen, ðe wel ón hine gelifden under lyfte. Is hit lytel tweo ðæt ðæs wæterscipes welsprynge is on hefonrice; ðæt is Halig Gæst. Ðonan hine hlodan halge & gecorene,

saints and the elect drew it, after those who obeyed God had directed it through holy books on this earth through the minds of men variously. Some dam it in within their minds, the stream of wisdom, hold it with their lips, so that it flows not out to no purpose. But the well remains in the man's breast, by the grace of the Lord, deep and still. Some let it flow away over the tract of land in rills. That is not a wise thing, if so pure water is dispersed in murmuring, shallow streams over the fields, till it becomes a marsh. But draw water now to drink, since the Lord has granted that Gregory should direct to your doors the Lord's stream. Let him now fill his vessel, who has brought hither a watertight pitcher. Let him come back soon. If any man here has brought to this spring a leaky pitcher, let him repair it carefully, lest he spill the clearest of waters, or lose the drink of life.

siððan hine gierdon ða ðe Gode herdon ðurh halga(n) bec hider on eorðan geond manna mod missenlice. Sume hine weriað ón gewitlocan, wisdomes stream, welerum gehæftað, ðæt he ón unnyt ut ne toflowe ð. Ac se wæl wunað ón weres breostum ðurh Dryhtnes giefe diop & stille. Sume hine lætað ofer landscare riðum torinnan. Nis ðæt rædlic ðing, gif swa hlutor wæter hlud & undiop toflowe ð æfter feldum, oð hit to fenne werð. Ac hladað iow nu drincan, nu iow Dryhten geaf ðæt iow Gregorius gēgiered hafað to durum iowrum Dryhtnes welle. Fylle nu his fætels, se ðe fæstne hider kylle brohte. Cume eft hræðe, gif her ðegna hwelc ðyrelne kylle brohte to ðys burnan, bete hine georne, ðylæs he forsceade scirost wætra, oððe him lifes drync forloren weorðe.

NOTES.

Page 2. Junius has written the following remarks on the flyleaf of his MS.: 'Cottonianus codex Pastoralis Magni Gregorii inscribitur TIBERIUS B. ii. Ejusdem verò codicis frontispicio antiquâ manu adscripta sunt hæc verba, Plegmunde arcebiscepe is agifen þis (*sic*) boc . . & Swiðulfe biscepe . . & Wærferðe biscepe . . At codicis Hattoniani frontispicio antiquâ manu adscriptum est literis capitalibus ÐEOS BOC SCEAL TO WIOGORA CEASTRE. Ac tale habet idem codex Hattonianus hujus Procemii initium, Ælfred kyning hateð gretan Wærferð biscep his wordum, &c. Præsens interim hoc Pastorale opus ex mutilo codice Cottoniano descripseram, atque ex Hattoniano jam suppleveram, cùm oportunè incidi in alium Cottonianæ bibliothecæ perantiquum codicem inscriptum OTHO. B. ii, quumque pretium operæ videretur etiam cum hoc tertio codice conferre quæ transcripseram, variantes quoque alterius codicis lectiones addidi Pastoralis opusculi oræ, ubi Hatt. & Alt. denotant codicem Hattonianum et alterum hunc Cottonianum, cujus tale initium, Ælfred cyning hateð gretan Hehstan bisceop his wordum,' &c.

2. (*heading*). *nemnað*, MS.

3. The Hatton text of Alfred's preface is full of erasures, alterations and interpolations. I have in all cases, where possible, restored the original reading. Wherever *ðætte* occurs, the *te* has been erased, portions of the erased letters being in some cases still visible: I have, therefore, in all cases where *ðæt* is followed by a distinct erasure, added the *te* in brackets. In like manner the *e* of *swæ* has been erased, though in some cases still partially visible; I have therefore restored the erased letter. In several words, *hyrsumedon* (3.6), *hy nu* (3.12), *hy næron* (5.12), *yldran* (5.14), *hy hit* (5.24), an eleventh century *y*—easily recognizable by its uprightness and the point above it—has been written over an erasure. I have not hesitated to remove these *y*'s, which are quite incompatible with the archaic character of Alfred's preface, although my emendations are not absolutely certain,

as the original letters are not visible. The adjective termination *æ* has also been tampered with in several cases by erasing one of the letters, *gefyldæ*, (5.10), *oðræ cristnæ* (7.5), *sumæ* (7.6) being made into *gefylde*, &c. There are besides a variety of interpolations, some apparently quite modern, which are not worth noticing. It will in future be understood that all alterations, additions, &c. that I notice are contemporary with the MS. itself, unless the contrary is stated, or doubt expressed. It is, of course, impossible to fix the date of simple erasures.

3.2. This change of person from the dignified *hateð* to the more familiar *hate* seems to have been frequent in prefaces and dedications. Compare Elfric's preface to his translation of the Heptateuch: Ælfric munuc gret Æðelwærd ealdormann eadmodlice. Ðu bæde me leof ðæt ic sceolde ðe awendan of Ledene on Englisc ða boc Genesis.

3.4. Observe 'Angel-*cynn*,' not 'Eng-*lond*,' the idea of the race predominating over that of the land which they only partially possessed.

3.5. *on ðam dagum.* The genuineness of this addition is a little doubtful: the handwriting looks old, but is different from that of the rest of the MS. I have thought it safest to retain it.

3.6. *ærendwrecum.* A curious modification of the normal *ærendracum* (39.3). The *w* is paralleled by that of the Middle E. *whole, whore* for *hole, hore*, still preserved orthographically. In *wreccan* (awaken) for *weccan* (193.21) a similar abnormal *wr* arises from the addition of *r* to an original *w*. The vowel change seems to point to some confusion with the word *wrecca* (exile).

3.8. *gerymdon.* The *ge* is written small and crowded.

5.7. *feawe.* The second *e* erased, and an *a* written over.

5.13. *cwæden.* The *e* made into an *o*; seemingly a later change.

5.20. *eallæ.* The *æ* over erasure; the original form was probably *ealla*, as in C.

6.21. *Asserie*, MS. v. l.

7.1. *Creacas.* The first *c* and first *a* erased, and *g* and *c* written over, making the word *Greccas*. It need hardly be remarked that *Creacas* is the genuine old form, modified by the lautverschiebung; compare the forms *creacum* in the Traveller's Song, *crecas, crecise* in Alfred's translation of the Metres of Boethius.

7.4. *ealla.* In the MS. *eall*, ending with an erasure: I have supplied the erased letter.

7.8. *ge don.* The change from *we* to *ge* and back again, harsh as it

may seem, is preferable to the plausible reading *gedon*, in one word. *Don* seems to take the prefix *ge* only in the participial preterite and in certain cases where causation or result is expressed, as in *gedeð ðæt he bið*—(93.2).

9.1. *æstel.* The word only occurs here and in Elfric's glossary, where it translates *stylus*. It is no doubt a derivative of a substantive *æst* (German *ast*), which does not, however, appear anywhere in the documents that have been preserved. My translation is purely conjectural. The following account of the word given in Lye's dictionary is probably, like the rest of his information, taken without acknowledgment from Junius's MS. dictionary, although it cannot be proved in this case, as the earlier sheets of Junius's MS. are wanting. It gives a satisfactory explanation, but I do not know what authority there is for it. 'Æstel. Indicatorum, index, quemadmodum in privatæ alicujus bibliothecæ libris lacera olim chartula vel tenui festuca locum intermissæ lectionis designabunt, ita grandioribus ac publico destinatis voluminibus magnificentiæ ergo affigebant indiculum summa sui parte auro purpuraque contextum ac deinceps diremptum in complures bysseas tænias quibus initia resumendæ lectionis aptissime denotabantur. Insignia sunt Ælfredi regis verba in prœmio præmisso magni Gregorii Pastoralibus a se translatis,' &c.

9.8. This curious doggrel is, as well as the similar piece at the end, probably Alfred's own composition. It is only distinguished from prose by its regular alliteration and use of poetic words and phrases, such as 'iegbuend,' 'Dryhtnes cempa,' 'rodra weard,' &c. Metrically it is little more than dislocated prose, although some lines are worse than others. The freedom and looseness of all O. E. versification makes it peculiarly liable to degenerate into mere prose, which is also the case with much of our modern blank verse. I have in the text printed the piece as prose. A high authority in all metrical matters, Mr. Skeat, has kindly taken it in hand, and split it up into regular lines. This is his scheme :

Þis ærendgewrit Agustinus
ofer sealtne sæ suðan brohte
iegbuendum, swa hit ær fore
adihtode Dryhtnes cempa
Rome papa. Ryhtspell monig
Gregorius gleawmod gindwod
ðurh sefan snyttro searoðonca hord.

Forðæm he *m*onncynnes *m*æst gestriende
*r*odra *W*earde, *R*om*w*ara betest,
*m*onna *m*odwelegost *m*ærðum gefrægost.
Siððan min on *E*nglisc *Æ*lfred cyning
*a*wende *w*orda gehwelc, & me his *w*riterum
*s*ende *s*uð & norð; heht him *s*welcra ma
*b*rengan bi ðære *b*isene ðæt he his *b*iscepum
*s*endan meahte, forðæm hi his *s*ume ðorfton
ða ðe *L*ædenspræce *l*æste cuðon.

Observe the rhymes in l. 6 and the double alliteration in 9, both probably intentional.

9.19. Two letters erased after *hie*. The original reading must have been the same as that of C. It seems that the headings of the separate chapters were copied direct from the table of contents, for the heading of Chapter II. has also the altered reading *scoldon ne*. Compare also the heading of Chapter VIII.

10.17. *se to*, MS., but the heading of the chapter, p. 60, has þe.

11.11. *wilnað*, MS., so also in heading of chapter, p. 53.

11.13. Chapter IX. This passage is obscurely and clumsily translated; the Latin has 'quod mens præesse volentium plerumque sibi ficta bonorum operum promissione blanditur.'

13.6. ðær for ðære. Compare ðær[*e*] (421.8) and *dryhten ur* in the Vespasian Psalms.

13.11. *geornlice*. The *orn* over erasure.

13.17. *ymb ða* over erasure.

19.18. *somrœdenne*. The *om* over erasure; the tail of a *y* is still visible.

20.22. *embe*. This *e* for *y* occurs sporadically in many of the older MSS. It seems to be most frequent in the Glosses to Solomon's Proverbs (Cott. Vesp. D. xvi.): *gelden* (aureus), *wertum* (olera), *letig* (callidus), &c. Compare *unnetlices*, 77.12.

21.10. *lasð*. This word must not be confounded with the superlative of *lœt*, which is *latost*; it is a substantive (Gothic *laists*, O. H. G. *leist*), which in O. E. only appears in the sense of 'track,' 'footstep.' It must however have had other meanings: the Modern E. 'last' (German *leisten*)=the mould of the foot, points to one. It is, I believe, generally taken for granted that in our modern phrase 'at last,' the 'last' is the superlative of 'late'; it seems however more probable that it is derived from this O. E. *on last*, and consequently that the 'last' has nothing to do with 'late.'

23.3. *untruman.* The *an* over erasure; there seem also to be some traces of erasure after the preceding *ða.*

23.15. *underfenge.* The present *underfonge* would make better sense: a man can hardly be said to fear doing what he has already done. The tense was probably suggested by the Latin 'adeptum se esse pertimescat.'

23.21. *feorðe.* The neuter, corresponding with 'on feower' above, seems more idiomatic than the *feorða* (*dæl* understood) of C., although both MSS. agree in *ðridda*: C. ii. alone has the neuter in both cases.

23.22. *geðæf.* My translation of this word is purely conjectural. Is it connected with geðāfian? Mr. Skeat suggests 'be their help': that is, be their amender or corrector. Mr. Lumby compares Boethius 38.2 'Ic eom *geþafa* þ̄ þ̄ is soþ'='I am convinced that it is true,' and translates 'be convinced of them.' This is satisfactory, as far as the meaning is concerned, but the form of the word is quite anomalous, unless we assume that the root vowels *geðæf, geðafa*, &c. are short; otherwise *geðāf* or *geðāfe* would be the only possible forms. There can, however, be no doubt as to the genuineness of the word: I find now that Junius cites '*geðæf* and eaðhylde' (contentus) from the Reg. Ben.

25.8. *ðeah ðe hi næfre—næren, wilniað ðeah—.* This omission of the pronoun in subordinate sentences is very common in the Pastoral, especially in explanatory clauses: 'ond nu fundiað swelce wreccan ond teoð to, woldon underfon'—(51.22); compare 'to þam Lucius Bretene kyning sende stafas: bæd þæt he wære Cristen gedon.' (Chronicle, Earle 8.15). There are several examples of the omission in other cases as well; compare 85.14, 111.21, 149.8 (omission of *hit*), 181.24 (of *ge*). Some of these examples however are of doubtful authority, as the omission may be only a scribal error; the same remark applies also to those few cases of omission of the pronoun in a principal clause.

25.12. *cræft.* The text has *arcem*, which was misread as *artem.*

25.20. *onginnen* here has the sense of 'undertake,' and is almost periphrastic. Compare 67.3 'angiennað secgan.' In both passages there is no corresponding word in the Latin.

26.12. *hio* omitted in MS.

27.3. *æwfæstam.* Originally *-um*; the *u* made into an *a.*

27.8. Observe the metaphorical use of *eald,* (Latin *primas*

cathedras); compare 'ieldesð ofer ða halgan cirican' (115.16), where the original has 'summum.'

27.21. Neither the sense of 'for ðam dome his geðylde' nor the connection with the original 'per judicium reprobationis' is very clear: my translation is conjectural.

27.22. unde ad se quibusdam et post miracula venientibus dicit (Christus). Alfred has evidently referred the 'wundru' to the 'unlærde' instead of Christ himself.

27.23. *cuið* is the correct reading: the Latin has '*dicit.*'

27.23. *hwæt* might also be translated 'who,' as Old E. does not seem to observe the modern distinction between *what* and *who* very strictly. Compare Beow. 237, 'hwæt sindon ge searohæbbendra?' (*who* are ye—?).

29.2. The 'sanctus' of H. seems incorrect: the Latin has simply 'Paulo attestante.'

29.8. *be ðæm—cuæð.* There is some difficulty about the exact sense of *be* in this very frequent collocation, as it generally translates some causative particle such as *hinc* (as in the present case), *inde, unde.* In one passage (131.11) *be ðæm* translates *hinc* without any *cwæð*, so that the translation 'of which,' which I have generally adopted, is quite impossible. The fact, however, that in another passage (433.8) *hinc* is translated by 'ymbe ðæt (is gecweden)' seems to justify my rendering.

30.20. The 'sæs grund' of C. ii. approaches nearest to the Latin 'profundum maris.'

33.15. *becierde.* There is no corresponding word in the Latin. Perhaps 'evaded' would be a better translation: compare 'sume ða yða he becerð mid ðy scipe' (433.7), where the Latin has 'per obliquum findit.'

33.17. Here *bet* is used in a purely quantitival sense. Compare 'gode hwile þone here gefliemde' (Chronicle, 66.8) and 'god dæl þæs folces' (Chronicle, 102.7).

35.9. The 'longe,' omitted by C. i., is required by the Latin 'longi.'

36.5. *earda,* MS. v. l.

36.17. *forlet,* MS.

37.7. *pleah.* This is a hitherto unrecorded strong verb, of which the infinitive occurs p. 229.20, 'nyle his selfes plion.' There is no word that exactly corresponds in the Latin, but the context leaves no doubt

of the meaning, which is confirmed by the substantives *pleoh* (393.9) and *pliht*. This word was overlooked or misunderstood by Junius in the present passage, but the infinitive was given correctly from 229.20. Later dictionary makers have assumed that the verb is weak, and have given it an unverified preterite *pleode*.

37.9. *ðær* is used in the sense of *if*, as in 455.27.

39.3. *ærenddracan*, MS., quasi 'errand-dragons.'

41.11. *mægene*. This word has been partly worn away, and inked over by a later hand; the *e* may therefore be an error.

41.17. *forebyrde*. No corresponding Latin word. The word does not appear in the dictionaries. Junius has however *unforebyrdig*= 'impatiens,' from Scint. 11. Perhaps the word ought to be translated 'continence,' after the analogy of the O. H. G. *furipurt*='continentia,' *unfuripurtig*=infirmus (Graff).

44.7. *ryht*, MS.

45.17. *ðara*, MS.

48.11. *afeoll*, MS. The Latin 'emanavit' points to 'aweoll' as the true reading.

49.14. *earfeðlican* is the correct reading; the Latin has 'per activam vitam.'

50.15. *selfe*, MS. v. l.

51.20. *biwene*, MS., seems to be a mere scribal error for the *bisene* of C.

51.22. *fandiað*, MS. *fundiað* is no doubt the correct reading: the Latin has 'anhelat.'

51.24. *gestondan* seems preferable to the simple *standan* of C.; the *ge* has an intensitive force—keep their footing.

52.3. Here also the *ge* has an intensitive force, and its omission is probably an error, for C. reads *gegripað* in the table of contents (10.11).

53.7. *biscephade*, MS. The dropping of the *s* may possibly be something more than a mere scribal error: compare 140.20, 'his agne gilpes.'

53.14. *ge* omitted in MS. after *sua*.

53.18. The corresponding word in the original seems to be 'præerat,' but the connection between the English and Latin is very vague. The reading *gehened* (='humiliated') of C. i. is certainly wrong. If the text is not corrupt, the only way is to consider *gehiered* as the participle of *hēran* (to hear) in the sense of 'being estimated,' as in a common Greek and Latin idiom.

55.5. *smeaunge*, MS., with *a* written above the second *e*.

57.6. *ðyncð*. The second ð may be late.

57.9. *beom*, MS.

57.9. *keled*, MS. A very curious form, if the *ke* stands for the prefix *ge*. The Latin has 'ducitur.' Both MSS. show an abnormal vowel, *e* for *æ*.

59.2. *getruwað*. The Latin has 'etiam peritus se nauta confundit.' Alfred seems to have read 'confidit' for 'confundit.'

59.10. *æt*, see note on 247.21.

59.20. *Fariseos* in both MSS., C. ii. also has the same ending, and it occurs again in the same word, 363.6; the genitive plural *Phariseo* also appears, 361.25. Several examples of the masculine plural nominative and accusative ending *os* for *as*, as in Old Saxon, occur also in the Glosses to the Proverbs (*magos*), and the plural *hygewælmos* in Cædmon (l. 980, Grein) has called forth a large amount of critical ingenuity.

61.6. *bisscephade*, MS. Comp. *horssum* in the Martyrology fragment.

61.10. *licuma* for *lichoma* is a common form in the Pastoral; the loss of the medial *h* is a familiar phenomenon, and the further change of *licoma* into *licuma* seems to be suggested by the verb *cuman* and the substantive *cuma*.

61.22. *ongiene*. The Latin has *poposcerit*. The reading of C. seems the most intelligible, if we take the *onginnan* in the sense of 'undertake,' 'strive for.'

62.9. *lifes* omitted in C. v. l.

63.1. In *urne hwelcne* for *ure hwelcne* the analogy of the *hwelcne* has changed the genitive plural *ure* into a possessive agreeing with *hwelcne* as if it were a substantive; compare *ures nanes* (211.14) for *ure nanes*, and *urra selfra* (220.5) for *ure selfra*, which occurs two lines below.

65.5. *healan*. The dictionaries only give the adjective *healede*. The nominative is uncertain; the analogy of the O. H. G. *hola* would make it *heale*.

65.23. *suel*, MS.

67.12. *fot.a*, MS.

67.16. *heorten*, MS., with *a* written above the second *e*.

68.24. Clause omitted in C. i. v. l.

69.3. *drygde*, Latin 'atterunter.'

71.6. *uta* { *flihð* / *slihð* }, MSS., Latin 'trahitur.'

71.26. *oðerra* is required by the Latin 'aliarum.'

73.1. *ðæt* (*mod*) is required by the Latin 'animum.'

73.4. All three MSS. agree in reading *he* for *ne*; the Latin has 'turpitudinem non exercet.'

73.5. *singalam*, MS., with *u* written above the second *a*.

73.9. *asigð*, *astigð*, MSS., Latin 'labitur.'

75.13. *ða ðe ðær agylta*ð. A clear example of the relative use of *ðær* as in the M. H. G. 'alle die dâ sint,' 'allez daz der lebet.' In Danish *der* (=Icelandic *þar*) is used by itself as an indeclinable relative. Other examples in the Pastoral will be found under 117.16, 425.22.

77.12. *unnetlices*. See note to 20.22.

79.7. { *god* / *inne* } *cundan*, MSS., Latin 'interni.'

81.3. *se*, MS. It is possible that there may have been an occasional phonetic confusion between *sio* and *se*, as there certainly was between *hie* and *he* (Introd. p. 26); compare *sio æspryng* (49. 12).

82.24. *iecinta*, MS.

83.23. *derodine* (*cocco* in the original) seems only to occur here. It is, as Mr. Skeat suggests, probably the Latin *teredinem* (nominative *teredo*).

85.2. *ymest* is probably a contraction of *yfemest*; compare 135.24, where C. has *yfemestum* and H. *ymestun*.

87.4. *heo doð*. These words have been inked over by a later hand, the letters having been partially rubbed away. The original reading may have been *he doo*.

87.5. *ecean*. The original has 'interni,' which seems to have been read as 'eterni.'

87.17. *beboden* omitted in H.

88.12. *læran* omitted in C. i.: there is no word to correspond in the Latin.

90.20. *ðer*, MS. v. l. C. ii. has also *ðer*.

91.6. *hie gerecca*ð *ðis andwearde lif fleonde* can hardly be called idiomatic English; the Latin has 'fugitiva esse præsentia indicant.'

91.7. *godcundde*, MS.

91.20. Here we have a clear instance of the use of *ðes* for *se*, which is not unfrequent in O.E. The Latin has in this case simply 'tuba.' Compare Finnesburg 7, 'nu scineð ðes mona waðol under wolcnum.' 409. 33, 'ðios sæ,' where the Latin has 'mare' alone, is probably also

an example of the idiom, although in this, as in many other cases, the context would allow the translation 'this.'

91.21. *ðа her* seems to be purely relative; compare 75.13, above.

95.4. *æppel* is, as Mr. Cockayne observes (Shrine, p. 25), one of those words which change their gender in the plural. The plural *æpplas* occurs, however, p. 69.1, but in the sense of pupil of the eye. It is possible that the forms may vary with the different senses of the word. It may be remarked that 'reade apla' is an overliteral rendering of 'mala punica,' which means 'pomegranates.'

97.17. *ofersmeaung.* This word only occurs here. Junius in his MS. dictionary defines it thus, 'superabundans discussio et rei alicujus pertractatio plus justo curiosa;' which Lye copies straight off, only interpolating 'vel deliberatio' after 'discussio.'

99.2. *ðurh* seems to be omitted in both MSS. before *ða*; the original has 'per speculationis altitudinem.'

99.7. *ðær* omitted in H.

99.7. *arimde,* a mistranslation of the original's 'rimatur.'

99.14. *cwæð, cwið,* MSS., no corresponding word in Latin.

101.16. *heafdum,* of a single head; compare Cynewulf's Dream of the Rood, l. 63 (I quote as far as possible from the Ruthwell Cross, which Grein ignores), 'alegdun hiæ hinæ limwœrignæ, gistoddun him æt licæs heafdum' and the similar usage with *breost* (137.8, 419.29), in one case of a man, in the other of a dog, where Modern E. would require the singular, the idea of duality being only kept up in speaking of the more conspicuous female breast. It is probable that the same process of generalization took place with the word 'head,' which must originally have signified some distinct part of the head, probably one of the temples; the plural (or perhaps originally the dual) would then come to mean the whole head, and when the original partitive sense of the word had been lost sight of, the singular would be used from evident reasons of convenience.

103.18. *upastigen.* The *n* is changed into a ð, but apparently by a late hand.

105.5, *totodon ut,* Latin 'eminet.' This word seems only to occur here. Compare Icelandic *tota* (beak, finger ends of a glove), and the O. H. G. *zota, zata,* (Modern G. *zotte*) and *uparzatit,* which glosses 'supereminet.' The lines of P. Plowmans Crede, 'his ton toteden out, as he the londe treddede' (l. 425), are exactly parallel.

105.8. *ðyrstendum* over an erased *ðyrscendum,* which is still

partially legible. This is a deliberate and very ingenious alteration of the scribe's, who evidently was not acquainted with the Eastern custom of threshing with oxen.

107.11. *ryhtwisnes*, MS.; compare 133.15, 65.20.

107.11. *nœn[eg]um*, the *eg* may be late.

107.18. I am unable to explain the word *Iob* and its connection with the rest of the text.

109.7. *eorðan*, the *e* altered from an original *i*.

111.12. *scu[e]lc*, MS.

111.23. *forsieh*, MS.

113.10. The second *ðæt* is added at the end of the line, and may be late.

114.3. *tælwierðe*, MS. v.l., Latin 'quod adjuvat.'

115.3. *stælwierðe*, see Mr. Earle's note on this word in his edition of the Chronicle, p. 320.

117.25. I cannot explain the *æfter* here; the Latin has simply 'divino judicio.'

118.7. *eowan*, MS. v.l.

119.8. Only one *suelcne* in C. i.

121.2. *speon*, MS.

121.15. This *hine* can hardly be right; are we to read *hi ne*?

121.16. *ryhte, ryht*, MSS., Latin 'jure.'

121.17. *licet, licette*, MSS., the Latin has presents throughout.

123.9. *ðæm* omitted in MS.

123.16. *wræde*, MS.

125.13. *monianne*, MS., Latin 'miscenda.'

125.14. *gemonnge*, MS.

126.14. *gehæfð*, MS.

127.17. *scoldon*. This preterite for the present *sculon* of C., which occurs again, 131.18.19, can hardly be correct; it may originate in some such reading as *scolon*, which C. ii. shows in one passage (74.3), or *sceolon*.

127.20. *habbað*, MS., Latin 'desunt.'

128.4. These points are Junius's.

129.9. *folc*, see note on 361.25.

131.1. The *scy* may be late.

131.14. *ðyslicum*, MS. v.l., Latin 'stulto labore.'

135.1. *suelc*, MS.

135.11. The second *hira* may be read *hi na*, as in C. i.

135.16. The reading *æfter strætum*, without any article, seems most idiomatic; compare 'boden æfter burgum' (Elene, 972), 'bed æfter burum' (Beow. 140), &c.

135.18. *wilinia*ð, MS.

136.5. ðisse *w.* omitted in C. v. l.: the Latin has 'præsentis vitæ.'

136.19. *eorum*, MS.

137.6. *gif he næf*ð ða *are* ðe *he on beon mæge.* This sentence is utterly unintelligible to me. The original has 'si hunc (doctrinæ sermonem) apud ejus animum manus misericordiæ non commendat.'

137.16. The seemingly incorrect *eom* of C. i. is omitted in H.; there is no 'sum' in the Latin.

137.23. *self*, MS.

140.20. *agne*, MS. v. l.

141.3. *georn fullice.* With this use of an adverb instead of an adjective with the verb substantive, compare M. H. G. 'mir ist leide,' 'daz ir vil werlîchen sît,' &c. and the Modern E. 'I am well.'

141.7. *gesciłed*, MS.

143.2. *dierne, diernes*, MSS.

145.12. ðeah omitted in C. i. v.l.

149.6. *agieta.* Compare *forgitend*, 'obliterans,' quoted by Junius from Gl. Cott. and 'þær læg secg mænig garum ageted' (Brunanb. 18). The force of the word lies in the prefix, as is proved by the O. H. G. *argezan*, 'abolere, postponere, oblivisci,' compared with *bigezan*, 'adipisci.' The root is *gha(n)d*, seen in the Latin *pre-hendo*; hence the word *agita* means 'thrower-away,' which is also the original signification of *forgitan* in its various applications.

149.12. *rempende.* This word only occurs here; it is evidently connected with the O. H. G. *rimphan* and the Modern G. *rümpfen*, although the connection of the meanings is not very obvious, the German words being only used in the sense of the corresponding English *rumple.* Mr. Skeat compares the E. *rampant, rampageous, romp*, and the Italian *rampa*, 'claw,' *rampare*, 'to claw,' which seem to preserve the original meaning of the root.

152.22. *anscunigendra*, MS. v.l., cannot be the correct reading.

153.22. *hearga*, MS.; the word is generally masculine.

154.24. *getacna*ð, MS. v.l.

155.10. *utanne*, MS.

155.17. *scnicendan*, MS. Compare *scmegan* (Vesp. Ps. cxviii. 192) and the Icelandic *sclakkagile* for *slakkagile* in the Reykholtsmáldagi.

Gíslason, in his 'Frumparti Islenskrar Túngi í Fornöld,' has collected several instances of *sc* for *s*, but considers the *c* as a purely orthographic variety of *s*, which view he supports by such spellings as *haraldc, landc* for *haralds, lands*. Gíslason supposes that this *c* is the Greek sigma, and that the usage arose from the habit of writing the name Jesus in Greek letters. This is probably correct as far as it goes, but there seems no reason for extending it to all the cases, especially those where the *s* is already written in the usual manner. Compare also the forms *iacincta* (83.24) and *Corinctheum* (211.1) for *iacinta* and *Corintheum*.

158.19. *scyldrum*, MS.; but no v.l. given: there is no corresponding passage in the Latin.

163.12. *ceastre*, a mistranslation of 'castra,' which is freely, but more correctly rendered by *gefylcio* above (161.6); *fyrdwic* would be the literal translation of 'castra.'

163.17. *ðurhðyrelað*, MS.

167.1. *ungewealðes ofslieð*, MS.

167.7. *arfæsðes*, MS.

168.16. *manoda*, MS. v.l.

171.11. *anbestungne*, MS.; see Introduction, pp. xxxii, xxxviii.

172.19. *oðre*, MS. v.l.

173.20. The archaic *gerad* has been ingeniously made into *gegaderode* by some late hand. The word occurs again in a very similar passage (363.15), 'sume yfele menn swa gerade beoð ðæt hie ne magon godum monnum derian.' Compare an analogous alteration in the Parker MS. of the Chronicle (18.15), where the *gefor* of the original is made into *(ge)forþferde*. Mr. Earle has in his edition carefully indicated all such late manipulation; most editors incorporate them into their text without comment.

175.9. *son, song*, MS.

179.3. *ealnu weg*, MS., pointing to an original *ealna weg*, the *a* being labialized by the following *w*.

180.14. This *gingran* may be plural; see Introduction, p. xxxvii.

189.6. The 'non solum' of the original points to the omission of some negative particle.

189.21. *biesene—ðæt*. Here *ðæt* appears as a relative pronoun after a feminine substantive. Compare 9.15, 'heht him swelcra ma brengan bi ðære bisene, ðæt he his biscepum sendan meahte,' where *ðæt* stands for a plural relative. The same tendency to extend the use of the

neuter singular over other genders and the plural is shown in 121.18, 'ðeawas & ðeodscipe to læranne; & ða he ðæt hæfde—,' where ðæt refers to two masculine substantives.

191.18. *gewyrhtu*, MS.

192.25. *slapan*, MS. v. l.

193.21. *wreccan*, compare *ærendwrecum* (3.6).

195.3. *ða*, MS.

196.23. *ðeawas*, MS. v. l.; see Introduction, p. xxv.

197.21. *bestæl hine* — a genuinely Alfredian word; compare Chronicle (78.12), 'and hie þa under þam hie nihtes bestælon þære fierde se gehorsoda here into Escancestre.'

198.17. *forcorfedne*, MS.; C. ii. has *forceorfedne*.

201.4. *to him Arone*. This is a solitary instance of the common Icelandic idiom of placing a proper name in opposition to the pronoun of the third person in the plural (which, of course, stands for the dual); thus, 'þeir Kari' is equivalent to 'hann ok Kari,' 'þeim Sigmundi' to 'honom ok Sigmundi.' This usage has hitherto only been found in O. E. with the duals *wit* and *git*; 'wit Scilling'='I and Scilling' is the standard example. Junius's MS. reads 'him & Arone,' but it is not impossible that the & is an interpolation of Junius himself.

203.7. *sarwisan*, the *r* is indistinct.

204.10. *swerum*, MS. v. l. This word probably stands for *swærum*; the original has 'solis exemplis,' which agrees with neither C. nor H.

207.18. The connection of this and the following lines with the original is very vague: the Latin has, 'Gavisus sum in Domino vehementer, quoniam tandem aliquando refloruistis pro me sentire sicut et sentiebatis; occupati enim eratis, ut et illorum culpas,' &c..

211.1. *Corinctheum*, compare *iacincta*, 83.24, and the Icelandic *mincsta*, *mincstu*, for *minnsta* and *minnstu* (Gislason, Frumparti, p. 85).

213.4. *ðesalonicensa* in one word is no doubt the true reading: the omission of the relative in such sentences of naming is common in O. E. (see March, A. S. Grammar, p. 180), as also in M.H.G., 'sîn pflæge ein künec hiez Anfortas,' 'erbûwens lands hiez Ascalûn,' both examples from Wolfram's Parzivâl.

213.22. Erasure before *ðrycte*, *e* still legible.

215.19. *his*, MS.

215.23. Only one *for* ðæm in C. i. v. l.

217.7. *foresewen*, MS.

217.24. *beorht*, MS.

219.13. Leaf cut out of MS.

220.5. *urra selfra*, compare 63.1.

220.10. *ieldcaþ*, MS.; C. ii. has *ildcaþ*.

225.13. Three words omitted in H.

227.8. *sorig*, MS.

229.4. *þæm* (v. l.), *þæs*, MSS. Both readings are admissible, but that of H. is the more forcible, if we take the *ðæs* in the sense of *adeo*, as in Cynewulf's 'Seafarer' (l. 39, Grein), 'forðon nis þæs modwlanc mon ofer eorðan—þæt he a his sæfore sorge næbbe.'

229.20. *plion*, see 37.7.

230.17. *ge* . . . ., MS.

233.11. *licittan*, MS.

235.22. *unsceadfulnesse*, MS.

240.7. *se holh*, MS., but no v. l.

246.5. *manian*, MS.

247.21. *æt cuman*. This is one out of many instances which seem to show that the Gothic distinction between *gaggan du* and *kwiman at* (Grimm, Gr. iv. 776) once existed in O.E. Compare 59.10 and 132.2 (where one MS. has *æt*, the other *on*).

255.23. *witteah*, MS.; see Introduction, p. xxxii.

257.25. The Latin has 'scriptum.'

260.2. *stenge*, MS. v. l. The Latin has 'virtutem.'

261.16. *þyrstte*, MS.

263.9. *þæt*, MS.

265.25. *mon*, *þu*, MSS. The Latin has 'contuderis.'

267.20. *seol[u]fre*. Here, as at 269.4 and 368.6.20, the *u* of the derivative syllable is archaically preserved, as in Gothic *silubr*.

269.22. *eft*, the *e* is indistinct; perhaps it would be safer to read *oft*, as in C.

271.8. *gesprœcan*, MS.

271.19. *orsorgtran*, MS.

273.22. *gehweled*, Latin 'putredo quæ interius fervet.' The word seems to occur in this place only.

275.23. *gehalé*, it is quite uncertain whether the accent belongs to the *a* or the *e*.

276.25. *to ieðre*, MS. v. l.

277.6. *haefð*, the *a* and *e* written separately. This is an isolated instance of the archaism in the Pastoral.

277.14. *ðætte ne,* MS.

277.15. *&,* MS. This *ond* for *on* seems to be caused by the confusion between *n* and *nd,* treated of in the Introduction. This confusion was so strongly developed in the Old Anglian dialect as to make any other explanation of the *and* for *on* or *an* in such passages as 'hæfdon gleam and dream *and* heora ordfruman' (Cædm. 13) superfluous. It is, of course, uncertain in all cases whether the *and* belonged to the original text, or was introduced by the Southern copyist; perhaps the latter supposition is most probable: after having to change *scepen,* &c. into *scippend* several times, the scribe would mechanically substitute *and* for *an* without always regarding the sense of the passage.

279.8. *ymbs[p]ricd,* MS.

285.1. *hefug.* This *u* is probably due to assimilation, the original form being *hefigu,* then *hefugu,* and finally *hefug*; compare *micul,* feminine singular (405.21) and the regular Icelandic feminine singular and neuter plural *gömul* for *gamalu.* Such assimilations are rare in O.E., while in O.H.G. they are developed to an often monotonous extent, *scōnara* for *scōnora, spīhiri* for *spīhari, hungorogon* for *hungaragoh* (Heyne, Laut- und Flexionslehre, p. 30).

285.12. *bedecige.* This word, which occurs only here, was overlooked by Junius when he indexed the Pastoral, because his MS. wrote it in two words, *bede cige* (perhaps Junius himself divided it so), and he assumed *bede* to be a substantive answering to the German *bitte,* and *cige* the verb 'to call.' I do not doubt, however, that we have in *bedecian* a simple derivative of *biddan,* which is itself used to express the idea of 'begging' a few lines above, where the words of Solomon are first quoted. Such a derivate exists in the Gothic *bidagwa,* 'beggar.' A weak verb *bidagwōn* would answer to an O.E. *bedegian,* and this with the common change of *g* into *c* (*sucan* for *sugan,* &c.) gives *bedecian.* This *bedegian* is no doubt the original of our 'beg,' whose etymology has always been a subject of dispute; the syllable *deg* was probably contracted into *gg* before the softening of *g* took place—possibly during the eleventh century—the stages being *bedegian, beggian, beggen, beg.*

287.5. *forpærað,* a hápax legómenon. The Latin has 'meritum pervertunt.'

289.12. *hierre,* MS.

291.13. *scs,* MS. Perhaps the contraction ought to be expanded

sanctes, with the English inflection, but the genitive *Paulus*, which follows immediately after, makes the form *sanctus* more probable. Latin names are declined very irregularly in O.E.; observe the datives *Timotheo*, *Tite*, below, and the accusatives *Timotheus*, *Titum*. The other MS. has the more native forms *sancte Paules*, of which the former calls for some remark. It is the direct descendant of the Latin genitive *sanctī*, which was introduced into English by the missionaries with shortened *i*, *sanctĭ*, at a period when English still retained inflexional and derivative *i* (*anhendi*, *geri*, *gifect*, &c. in the glossary of Epinal), and this *i* was, like all other unaccented *i*'s, afterwards weakened to *e*. In the Martyrology fragment the same form *sancte* represents the feminine singular *sanctæ*, and in 443.18, below, it is the English dative singular.

293.4. *ortgeard*. This word, which is the Gothic *aurti-gards*, appears also with consonantal assimilation in the form *orcgeard* (381.14). From this *orcgeard* the English *orchard* is derived, with some modification of meaning, *ortgeard* being applied to any enclosure for cultivating plants or trees, except corn-fields, while *orchard* is restricted to the signification of the O.E. *æppeltun* (381.16). In the passage of the Song of Solomon (381.14.16) 'hortis' is translated by *ortgeard* and *æppeltun* indifferently, showing that the ideas of 'plant-enclosure' and 'fruit-tree-enclosure' were convertible, if not identical. It is very improbable that our ancestors, living as they did in the midst of wild trees and flowers, had any conception of a Roman 'hortus'; their gardens were merely enclosures for growing herbs and fruit-trees. The characteristic of a garden as distinguished from a corn-field was that it was enclosed with a wall or hedge; hence in German and Danish the idea of garden is expressed simply by words signifying 'enclosure,' Germ. *garten* and Danish *have*, in which the *v* stands for an older *g* (compare *lov*=Icel. *lög*), consequently *have*=Engl. *hedge*. In the Dutch *tuin* (=E. *town*) the idea of enclosure is also kept up.

293.9. *ungelice*, MS., with an *a* written over the second *e*.

293.13. *hio*, the *o* over an erased *e*, still partially legible.

293.19. *grete*, second *e* over erasure.

293.19. *griellan*, Latin 'insequuntur.' This word seems to be a hápax legómenon. It is evidently connected with M. H. G. *grelle*, 'spike,' 'fork,' and Mod. G. *groll*. Mr. Skeat compares the Mod. E. *grylle*, 'sharp' (Halliwell), and adds the following interesting illus-

tration :—'In Trinity Coll. Library, Camb. are a lot of bookcases given by a Mr. *Grylls*. Above the name is conspicuous the crest—a *hedgehog*—obviously because of his *prickles*.'

295.4. *eac* omitted in MS.

295.6. *Nabab*, MS., the second *b* made into *l* by erasure.

295.7. *liꝺ gescired*, Latin 'digesto vino.'

295.10. *him* omitted in MS.

295.15. *Æfnere*. Observe how the foreign *Abner* is naturalized : *a* becomes *æ*, *b* becomes *f*, as in *næfre* for *næbre*, and a final *e* is added to make the word look like a derivate in *-ere*, Gothic *-areis*.

295.21. There is no other example of such a word as *oferbugan*. It is probable that the original had *to ferbuganne*, out of which the scribe made *to oferb.* by dittography. Compare C. ii.'s reading of *ofersiwenlic* for the *forsewenlic* of the two other MSS. (208.11).

297.1. *kycglum*, Latin 'verborum jacula,' is the German *kugel*; it seems only to occur here.

297.8. *pynge*, another hâpax legómenon; it is, of course, the Latin *pungō*.

297.11. *suelc*, MS.; compare 135.1.

298.1. *manian*, MS.; compare 246.5.

299.16. *wyrꝺmynꝺu*, MS.

299.19. *Essaim*, MS.

300.11. *& upahœfen*, MS., no v.l.

300.20. Here begins what Junius calls a 'fœda lacuna,' extending to 310.2.

301.25. *onderfōꝺ*, MS.

302.8. *ꝺurh* over erased *for*.

303.10. *straciad*, MS.

303.11. *hanꝺa*, MS., stroke of ꝺ erased.

304.9. *ob, hię, wolꝺe*, MS.

305.1. *hine ne*, MS.

305.13. *ne* over erasure.

305.14. *t]ruwien*, the *en* over erasure; *ꝺonne hi n*—over erasure.

306.15. Some word seems to be omitted between *ꝺara* and *monna*, probably *dysigra*, answering to the Latin 'stultorum.'

307.15. *orgellic*, Latin 'qua conscientia dedignatur homo.'

309.1. *wrœnnesse*, MS., the *se* erased.

309.6. *Ladzarus*, MS.

309.8. *dœg*, MS.

309.10. *tunga*, *n* added above the line, which may be contemporary.

309.11. *ðære* is probably dativus commodi, referring to *tungan*.

309.15. *anga*, Latin 'aculei'; compare Gloss. Ep. 43, 'aquilium' *anga* and a passage from one of Cynewulf's riddles (24.4, Grein), 'me of bosme fareð ætren onga' (said of the 'boga').

310.4. *gewitene*, MS. v.l.; Latin 'gulæ deditos.'

310.16. *cwæðe*, MS. v.l.

311.6. *ða burg æt Hierusalem*. This use of *æt* is a genuine Teutonic idiom: compare the M. H. G. 'diu burc was ze Santen genant' (Nib. 20.4) and the Icelandic 'kaupstaðr mikill, er hét í Lundi' (Eigla).

311.15. *ungeðyldе*, MS.

312.7. *forlæten*, MS., but no v.l.

312.17. *oftor*, MS. v.l.; compare *gehæfð* (126.14) and the analogous *sð* for *st* (Appendix I).

313.2. *eowеð*, MS.; compare infinitive *eowan* (118.7).

314.7. *ungeðafenlice*, MS.

315.10. *micellre*, MS.; compare *gestillde* (183.25).

318.9. *etendam*, MS., no v.l.

319.13. *wilniad*, MS.

320.19. *sceal don*, MS., no v.l.

322.12. *dale*, MS. v.l.

323.10. *rummodnessa*, plural: compare the O.H.G. and M.H.G. use of abstract substantives in the plural, *mit êron*, *mit scælden*, *ze hulden* (Grimm, Gr. iv. 288). The *a* may however be a singular inflection, as in C. ii. 194.1, *for his suuongornessa*, and in feminines in *-unga*.

323.13. *lofes*, *lifes*, MSS., Latin 'laudem.'

323.20. *ðinne*, *ðine*, MSS., Latin 'fratres tuos.'

324.12. *genyhtsunnesse*, MS., no v.l.

326.4. *unrihtwisum*, MS. v.l.

327.16. Here *pening* is used in the plural to signify money generally, as is still the case in Swedish and Danish—'have penge (Swedish hafva penningar) hos sig.' Compare 391.27.

330.4. *hwiðer*, MS.

331.3. *ðon*, MS.

331.5. *á*, *ac*, MSS., Latin 'semper.'

333.5. *ie icenn*, MS. Are we to read *ieicenn* in one word, and assume a weakening of *ge* into *ie*? The Modern E. *i-* for *ge-* is found in the Cottonian MS. of Dial. Greg., a MS. of the tenth century.

335.13. *te*, MS. with an *o* written over the *e*.

336.11. *ofersceadoð*, MS.

336.13. *sceade*, MS., no v.l.

339.12. *Iohannes*, the *e* altered from an *i*.

340.4. *unsælð*, MS., no v.l.

341.4. *unslæwð*, the *slæwð* over an erasure.

343.8. *bring*, MS.

343.24. *fæten*, MS.

345.3. *coom*, MS.

345.20. *cunnan*, MS.

347.5. *tympano*, MS.; compare *Phariseo* (361.25).

347.20. *geearnoð*, MS.

349.17. *ðæt*, compare 189.21. Note also the use of *for*, as in the Danish 'for meget,' 'altfor stor,' to express excess, instead of *to*, E. *too*. As far as I know, this is a solitary instance.

350.21. *ðeawas*, MS. v.l.

351.2. Here *habbað* with the participial preterite does not express any idea of time, but = 'keep (hold of).'

351.8. *lifes* omitted in MS.

351.13. *ðurhwiniendan*, MS.

351.15. *ðonn*, MS.

351.25. *eccean*, MS.

353.1. Compare 359.24, 'ne eft ðæm deofle nan cræft (ne bið) leoftælra ðonne hie mon slite.'

353.14. *ðæt eleuis*, MS.

357.3. *monode*, MS.

361.13. *gemodsumerdn*, MS.

361.20. *hlecað*, Latin 'glomerantur.' I do not know the origin of this word, or if it occurs elsewhere.

361.25. The use of *folc* in this passage is an interesting tradition of the earliest stage of society in which every small body of men was a 'nation,' and as the men of a tribe constituted its army, the ideas of 'nation,' 'crowd,' and 'army' were convertible. Thus in an earlier passage (129.8) *folc* and *here* are both used to signify army, 'se here bið eal idel, ðonne he on oðer folc winnan sceal, gif se heretoga dwolað'; compare also 227.24. In the derivate *gefylce* (161.6) the idea of 'army' is always predominant, as in the Icelandic *fylki* and *fylkir* (general). *Here* itself originally implied nothing more than a crowd, as appears in numerous passages of the Heliand, where *heri*

and *folc* are used in parallelism, 'bigan thia heri Iudeono, that folc fragoian,' and in the Chronicle 'se here' is always understood of the savage, marauding host of the Danes, as opposed to the native 'fierd.'

363.2. *broðor*, MS., with an *u* written over the second *o*. This sentence is not altogether intelligible, and is certainly a mistranslation; the Latin has 'viri fratres, ego Pharisæus sum,' &c.

363.3. *Fariscisc*, MS.

363.5. *antsacodon*, MS.; see Introduction, p. xxxi.

363.6. *Farisseos*, MS.

365.7. *maniene*, MS.

365.8. C. ii. has the ingenious reading 'ðone *ealdan* drinc.'

365.10. ðæt omitted in MS. before *isen*.

366.14. *bearneacan*, MS.

367.3. *sindon*, MS.

367.19. *hlige*, Latin 'doctrinæ opinionem sibi faciunt'; this hápax legómenon is evidently of the same root as the substantive *hlisa* (fame).

368.11. *oele*, see Introduction, p. xxviii. This spelling with *oe*, pointing to an original *ōli*, is important, as bearing on the question of the derivation word, for it seems, like the O.H.G. *olei* (Mod. *öl*), to show that the Latin *oleum* is its original. It is, however, remarkable that the Vespasian Psalter, which regularly expresses the ō-uml. with *oe*, always writes *ele*, which cannot be derived from the Latin *oleum*, but must, like the Gothic *alēw*, have been an indigenous word. I confess myself unable to solve the difficulty.

375.9. *herestræt* simply means a road for the *multitude*, without any reference to armies; compare note to 361.25, above. The same remark applies also to the word *herberge* in German.

375.22. *úngemetlicere*, MS.

380.8. *drynce*, MS.; compare *halwyndan* (364.9, 425.17).

381.2. *gemaniqfalðod*, MS.

385.31. *feorwe*, the *w* over erasure. As it stands the word can only be the dative of *feorh* (life), Gothic *fairhwau*, but I cannot extract any sense from it. The original has 'aliquando adolescentia juventus vocatur.' I have, however, just received an explanation from Mr. Skeat, which is no doubt correct. 'The word meant is *midfeorh* = middle life, midst of life: and then the scribe, having written *mid*, thinks it to be a prep. and turns *feorh* into *feorwe*.'

387.13. *gehydnes*. This word only occurs here, and is explained by Junius as 'deversorium.' The Latin words answering to the whole

sentence are 'subsidia itineris'; *gehydnes* and *getæsu* are probably synonyms, like *ðegnas ond ðeowas* = 'servi' (15.6): *gehydnes* can hardly therefore have the concrete sense of 'inn,' which would be quite out of place. I believe *gehydnes* stands for *gehygdnes*, and comes from the root of *hyge*, *hyht*, &c., which often developes the meaning 'pleasure,' 'comfort,' out of that of 'hope': *gehydnes* is therefore practically identical in meaning with *getæsu*, and signifies 'comfort.' The lexicographical history of this word, and of innumerable others, proves that the material of our dictionaries is stolen, directly or indirectly, from Junius, without acknowledgment or revision.

391.7. *geandsworað*, MS.

391.29. *tó te*, MS.

393.4. *ðeng*, MS. The same form occurs in the Charter.

393.26. *ægðer oðrum*. Observe throughout this chapter the use of the neuter to include a masculine and feminine subject. This common Teutonic idiom is not strongly marked in O.E., because of the want of inflection. In Icelandic it is rigorously observed up to the present day; thus, in the poem of the Fisherman and the Flounder all pronouns and adjectives referring to the man and the fish together are in the neuter—'þau stríddu *hvort* við *annars* mátt,' because the flounder (flyðra) is feminine.

393.30. *hiofen*, apparently a hitherto unrecorded strong verb. Compare Gothic and O.H.G. *hiufan*.

397.4. *ne ne*, MS.

399.15. *medemestan*, the first *e* originally an *i*.

401.21. *ðære*, MS.; compare C. ii. 176.21.

405.1. *dela*, Latin 'mammæ pubertatis.' This word was overlooked by Junius: he probably confounded it with *dēla*, although *ē* is never written *e* in the Pastoral, except perhaps in one or two doubtful cases. It does not occur elsewhere, and, of course, does not appear in Lye or any later work. It is the O.H.G. *tila*, *tili* feminine, 'uber,' 'papilla,' which postulate an O.E. nominative *delu*, and belongs to the same root as *milcdeondra*, 'lactantium' (Vespasian Psalms, 8.2).

405.4. *wæstmas ðara dela* again translates 'mammæ pubertatis.'

405.19. *gesynngiað*, MS.

405.21. *micul*, MS., see note on 285.1.

407.34. *gehealðað*, MS.

409.9. *ðæt*, compare *ðritiges* (385.15).

409.33. *ðæ*, MS.

411.4. *ongietad*, MS.

411.27. *carbunculis*, MS., *u* written over the *i*.

413.24. *be ðem* inked over by a late hand; I have changed *ðem* to *ðæm*.

415.6. *wuton*, MS., with archaic retention of the original *w*.

419.2. *heortaa*, MS.

419.27. *sylian*, which only occurs here, is, together with *sol*, of the same root as the Latin *sordes*. Compare O. H. G. *kisolotiu*, 'lota in volutabro,' a gloss on this very passage.

419.33. *fæta*ð, an obscure word, evidently connected with German *vazzen*, *vaz*, O. E. *fæt*, &c. The nearest in form is the Icelandic *fæta*, used in such phrases as 'eiga um vandræða at fæta' (grapple with), 'trautt megu menn um hann fæta' (manage him). For other examples see the Oxford Dictionary, s. v. The whole group of words belongs to the root *pad*, used in a transitive sense.

421.5. *hefigran*, see Introduction, p. xxxvii.

421.10. *eftga*, imperative of *eftgian*, of which the subjunctive *eftgige* occurs in the next line. Junius has incorrectly given the infinitive as *eftgan*, which Bosworth writes *eftgán*, evidently regarding the word as composed of *eft* and the verb *gan*; Ettmüller, accordingly, refers under *eft* to *eftgangan*, without however giving anything under *gangan*. This is a common trick of his; he refers in the same way under *onga* to *anga*, and omits *anga* altogether.

423.4. *ðorhtio*ð, compare *ðorhwunia*ð (Vespasian Psalms, 5.6) and *þorgifect*, *þorh* in the Epinal Glossary.

423.5. *wisdom*, the first three letters are surmounted by points, showing that they were to be erased.

423.15. *funde*='devised,' compare Chronicle, 104.3, 'and se cyng hæfde funden þæt him (the pirates) mon sæt wiðð—þat hie ne dorston þæt land nawer gesecan on þa healfe.'

427.33. *gemanigfal*ðod, MS. *Sodomware*, MS., with *a* written above the *e*.

429.3. *e* erased after the first *c* of *fore*ðonclice.

431.2. *ælce dæg*, MS.; compare 309.8 and the regular *todæg*.

431.16. *wundedod*, MS., with *n* (late?) written over the last *d*.

431.25. *waca*ð seems to have been originally *wæca*ð, the *e* having been erased.

435.21. *setelum*, MS.

435.22. *geleorna*ð, Latin 'ex deliberatione perpetrari.' *leornian*

and *læran* had originally a much wider meaning than they have in the modern language, and were often employed without any reference to learning or teaching. Thus, *lærdon* translates 'predicaverunt' in an earlier passage (429.28), 'hi lærdon hira synna swa swa Sodome dydon, & hi hi nanwuht ne hælon.' The sense of *geleornian* in the present passage is borne out by a passage of Beowulf (2336, Grein), where *leornian* occurs in the signification of 'desiring,' 'him ðæs guðcyning, Wedera þeoden wræce leornode.' Compare also the O. H. G. 'ih lirnen, uuieo reht tu bist,' where *lirnen* has the sense of 'meditate,' which is nearly that of our present *geleornað*.

437.13. *gegaddrode*, MS.

437.14. *sicerað*, of the same root as *sīhan*, apparently only in this passage.

437.15. *hlece*, a hápax legómenon; the *h* is probably an irregular addition, as in *his* for *is*, &c., as the Icelandic verb *leka*, *lak* (to dribble), and the adjective *lekr*, show no initial *h*.

437.20. *gelīsian*, Latin 'paulatim decidit,' occurs only here. It belongs to the same root as *lǣran*, *leornian*, and *lāst*.

439.33. *welstincenda*, Latin 'benevolentia.' The change of meaning of the verb *stincan* and its derivatives, which, in German and Dutch as well as English, has made it a word of exclusively disagreeable associations, makes it difficult for us to appreciate the fact that it was originally applied to any odour, good or bad, the exact sense being determined by the context. Compare Phœnix, 585 (Grein), 'fægre gefrætwed fugle gelicast in eadwelum æðelum stencum,' and Riddle, 41.23, 'ic eom on stence strengre ðonne recels,' and the M. H. G. 'daz opfer stanch suoze' (Müller, W. B. s. v.).

441.27. *wiðtremð*, only here, from the same root as *trem* (step) in Beow. 2525 (Grein), 'nelle ic beorges weard oferfleon fotes trem.'

441.28. *onhupað*, another hápax legómenon; compare Icelandic *hopa undan* (retreat).

443.1. *unnyt*, MS.

443.5. *afandon*, MS.; compare 431.16.

443.11. *walde*, a solitary example of a common Old Anglian form, as in Cynewulf's Dream of the Rood (Ruthwell text), 'þa he walde an galgu gistiga.'

443.25. *geonre*—the Gothic *jains*, German *jener*, hitherto unknown in O. E. It is the Scotch *yon*, whose *o* is explained by the O. E. diphthong *eo*.

445.13. *gelent.* See Mr. Earle's note on this word in his edition of the Chronicle, p. 309.

445.19. *Iohannis*, MS.; compare 339.12.

447.18. *wealg*, Latin 'tepidus.' This word was overlooked by Junius, who probably confounded it with the *wealg* of *anwealg* (entire), with which it has no connection, *anwealg* being from the same root as *wealwian*, Latin *volvo*, Icelandic *sívalr*, while the present *wealg* is the Icelandic *volgr*, one of the commonest words in the living language, which in Old Icelandic would appear as *válgr*=still older *valgr*. Its proper meaning is 'lukewarm,' in which sense it is frequently applied to milk fresh from the cow, but all over Iceland it is said of any hot liquid, such as coffeè.

449.9. *beforum*, MS.

449.24. *teladon*, MS., another form of *tilodon*.

455.27. *ðær*='if,' compare 37.9.

457.15. *ætgæddre*, MS.

457.16. *werpe*, MS. This can hardly be anything else but an error for *weres*, *s* and *p* being nearly of the same shape, yet C. ii. has *weorpe*.

457.16. *bewitan*, MS.

459.17. *cilderu*, MS.

459.32. *græt*, Latin 'cantat,' is not from *grētan* (weep), but *grēdan*; compare Riddle, 25.3, 'hwilum (ic) græde swa gos.'

461.16. *hudenige*, Latin 'excutiant,' occurs only here. I am unable to suggest any derivation, unless the word be of the same root as the Latin *quatio*, which the lautverschiebung would certainly allow. Mr. Skeat compares the Scotch *houd*, 'to shake.'

463.6. *te* indistinct, may be *to*.

463.13. The first half of this line has been partly worn away in the MS., and then inked over by a later hand.

463.22. *geniððrad*, MS.

465.32. *unmehta* inked over by a later hand.

APPENDIX I.

The Old-English Ð.

The following remarks are an enlargement of a paper read by me before the Philological Society in 1869. As that paper may not be accessible to all who possess this work, and as many of the views advanced in it have since received additional confirmation and illustration, no apology can be needed for introducing here a brief summary of the arguments bearing on the important question of the origin and pronunciation of the thorn-letters and the allied consonants of the labial and guttural series.

To avoid ambiguity I shall, in treating of *sounds*, as distinguished from their *symbols*, use Mr. Ellis's palæotype, enclosing, as he has done, palæotypic letters and words in parentheses. In palæotype: (th) as in '*th*in,' (dh) as in '*th*at,' (kh) as Romaic χ, (gh) as Romaic γ, (h) as in '*h*as,' (dh) as in Sanskrit 'dhanu' (true aspirate); the other consonants as in English.

In the oldest Teutonic language, Gothic, the thorn is uniformly represented by one simple character, taken from the old Runic alphabet. This fact, taken in connection with the remarkable accuracy of Ulfilas's alphabet, makes it probable that the sound was also simple and uniform: either (th) or (dh). A strong argument in favour of the latter pronunciation is afforded by the frequent and, in many cases, apparently arbitrary change between this þ and *d* in the middle and at the end of words. When we find *bauþ* and *baud* constantly varying, it is difficult to believe that the voiced *d* would at once change to a voiceless þ, or *vice versâ*.

In Old High German we find the Gothic thorn generally represented by a *d*, which has continued in use up to the present day. In some of the oldest documents which verge towards Low German the combination *dh* is written for *d* in all positions, initial, medial and final. Finally, in the majority of the Old English MSS. the letter ð, an

evident modification of *d*, is used in all positions. We thus arrive at the result that the thorn was originally uniformly vocal (dh). A serious objection may, however, be brought against the original voiced pronunciation, grounded on the connection of the Teutonic languages with the Old Aryan languages in general, where the thorn is represented by a (t). It cannot be denied that the direct conversion of a voiceless stopped consonant into a vocal unstopped is phonetically improbable, or even impossible; but there is an intermediate stage possible, which removes all difficulties. In Modern Danish and Icelandic all medial and final *d*'s, when uncompounded with other consonants, are pronounced (dh), whatever their origin may be, and the same change has taken place in English, though only to a partial extent, as shown in such words as *father, hwither, thither*, (O. E. *fæder, hwider, þider*). To this may be added that in Modern Greek the letter delta is pronounced (dh) in *all* positions, initial as well as medial and final, so that the sound of (d) is almost unknown in that language. I think these facts are strong enough to justify the assumption of an earlier stage of the Teutonic languages in which the Old Aryan (t) was changed into (d), whence the later (dh) arose from imperfect stopping, as in Modern Greek:

Old Aryan	t	d	dH
Oldest Teutonic	d	t	dH
Oldest Lôw German	dh	t	d
Oldest High German	d	tH	d, t

The *d* therefore, in those Gothic words which fluctuate between *d* and þ, is to be considered as the original sound. The same *d* appears in many words, in O. E. as well as Gothic, *invariably*, instead of the normal þ or ð:

In *dd*, arising generally out of original *dj*, as in *þridda* for *þridja*.

In the so-called grammatical change in strong verbs, as *weorðan, wurdon*.

Lastly, in many isolated words, such as *fæder, modor*, contrasting with *broðor*.

This is not the place to enter into a minute enquiry as to the causes of this remarkable variation; it seems certain that, although some rules can be laid down, many of the cases do not follow any definite principle, as is plainly seen in the last three words quoted.

These irregularities only occur in the middle and at the end of words. It seems therefore probable that the change began initially, and was afterwards carried out less perfectly medially and finally.

The later modifications of original (dh) all reduce themselves to :

1] change from voice to breath, (dh) becoming (th) ;

2] conversion of (dh) or (th) into a stop, giving (d) or (t).

Before proceeding to more minute details, it will be advisable to add a few remarks on the phonetic character of the changes.

The oldest changes of (t) into (d) and (d) into (t) must have occurred simultaneously, otherwise the original (t) and (d) would have merged into one sound, either (t) or (d), without the possibility of an after restoration of the original distinction. The phenomenon is in fact, a case of simple confusion or interchange, as familiarly exemplified in the vulgar *hair* for *air* and *'are* for *hare*, when heard, as is not unfrequently the case, from the same mouth. It is important to observe that such changes are quite independent of general phonetic laws, and, as in the present case, as often directly opposed to them : for, if the change from (t) to (d) be a weakening, the other from (d) to (t) must be a strengthening, and therefore opposed to the general tendency of sounds ; and *vice versâ.*

The other changes are of the ordinary phonetic character : they result from relaxation of articulative energy, modified by assimilative tendencies. Of all articulations the 'stopped' consonants require the greatest exertion : the slightest relaxation of the formative action allows the breath to escape, producing various articulations, which may be conveniently included under the common term 'unstopped.' Such was certainly the origin of the Romaic (dh), and probably of the Teutonic thorn also. The later change of (dh) to (th) is from voice to breath, and as such will no doubt be pronounced by all philologists contrary to the general law of progressive weakening. It is true that (th) has a sharper and harder *sound* than (dh), and that the distinction of 'hard' and 'soft' is so far correct, but if we examine the *formation* of the sounds, the case is exactly reversed. The action of the tongue is identical in both sounds, but in the formation of (dh), besides the position of the tongue which forms the (th), there is the additional exertion of bringing the vocal chords together, which of course diminishes the force of the breath in the mouth. It is evident, therefore, that diminished acoustic effect is quite compatible with increased energy of organic formation.

This law is, however, liable to considerable modification by assimilation, or the tendency to save trouble by continuing a given formative position unchanged, or with as little change as possible. Assimilation,

although due to the same relaxative tendencies as the special phonetic laws, yet, like the tendency to interchange, often runs counter to them. Thus, the change of (kj) to (kk̑) in O. E. *wrecca* for *wrakja*, if considered as a change from *j* to *k*, would seem contrary to all analogy, while, from an assimilative point of view, it is perfectly natural.

It is this assimilative influence which explains the retention of (dh) or its substitute (d) medially, whilst devocalization is allowed to take place in the unprotected initial and final positions.

In most of the Scandinavian languages, in Dutch and in German, the thorn appears as a stopped consonant. At first sight we are tempted to assume retention of an older pronunciation, at least in the case of Dutch and German, where the *d* appears in the earliest documents, but the non-occurrence of an analogous *b* for the actual *v* or *f* makes it almost certain that the *d* in Dutch and German, like the corresponding stop of the Scandinavian languages, has arisen from an earlier (dh).

This change from unstopped to stopped is highly anomalous, and can only be paralleled by the Italian and Old French change of Latin *j* into a stopped consonant, and the similar phenomenon in Old Greek, which are equally opposed to the general tendency of phonetic changes.

We now come to Old English, where we find the original (dh) expressed by three symbols : þ, *th* and ȝ. All the oldest MSS. use one of these signs, generally confining themselves to that one, and when they vary, seeming to do so entirely at random. The later (post-Alfredic) MSS. use both þ and ȝ, often rather loosely, but generally with a certain regularity. This points to the conclusion that the two pronunciations which we are accustomed to associate with þ and ȝ (chiefly from the Modern Icelandic rules so prominently brought forward by Rask) were of later origin ; that all the three symbols originally denoted the same sound, that is to say (dh).

The first books known in England were Latin books. The first books written in England, whether Latin or English, were written exclusively with Latin letters. The sound (dh) not being provided with any distinct symbol in the Latin alphabet, the approximate digraph *th* was adopted, which certainly then indicated in Latin some breath sound, probably (th). It was probably the feeling of the inaccuracy and clumsiness of using such a combination to express a voiced and simple consonant that led to its rejection. Two courses were now open: to adopt the old Runic letter, in the same way as the *wen* was made to

supersede the clumsy and ambiguous *uu*, or invent a new sign, to dispense with the necessity of introducing a Runic letter. As we see, both courses were adopted: some chose one letter, some the other; all were unanimous in rejecting the *th*. Afterwards, when the two sounds (dh) and (th) had become fixed and recognized, the two letters were utilized to express the distinction. It is easy to see why this system was not carried out very strictly in practice: orthography is but a means to an end, and the requirements of intelligibility often fall far short of those of an accurate phonetic notation. Nevertheless, the history of the thorn in O. E. shows a high standard of perfection both in the appreciation and symbolization of sounds, contrasting favourably with the barbarous eccentricities of our present orthography—as shown not least of all in the present subject of investigation.

The Runic inscriptions, of course, use the þ exclusively. The question therefore arises, what is the origin of this þ? I think there can be little doubt that Mr. Vigfússon's theory is correct: he considers the þ to be the Latin D with the stem prolonged both ways. He further thinks that the Runic sign for *d* was made by joining two of these D's back to back. This, if correct, shows that when the alphabet was first introduced among the Germanic tribes, the (dh) was still in its original stage of (d), the sign being preserved after the sound had changed, just as the modern Greeks keep their δ = (dh) unchanged Double D = (d) suggests the theory that the original aspirate had at that time by assimilation been changed to (dd)—a long or 'held (d), which would afterwards be reduced to simple (d).

Aryan	d	t	dH
Oldest Teutonic	t	d (D)	dd (DD)
Later Teutonic	t	dh (þ)	d (DD)

All the MSS. of Alfred's time belong to the older class. They show that in his time the sound (th) was not recognized, and, therefore, that the constant use of ð in the two Pastoral MSS. is a genuine indication of the pronunciation. Other MSS. of Alfred's period employ the þ with equal exclusiveness. A good example is the Parker MS. of the Chronicle, certainly one of the most archaic MSS. that can, with any certainty, be attributed to Alfred's reign. The Lauderdale Orosius, which is probably rather later than the Pastoral MSS., shows both þ and ð, but the þ's greatly predominate. It must also be noted that isolated þ's occur in the Pastoral MSS. and ð's in

the Parker Chronicle, showing that the scribes were acquainted with both þ and ȝ.

The more accurate of the later MSS. generally write þ initially and ȝ medially. Exceptions to this general rule arise from peculiarities of the MS. word-division, which frequently differs from that of our printed texts. Thus, if the word 'broȝor' comes at the end of a line, so that there is only room for the first three letters, the 'ȝor' which begins the next line is written with a þ. The same is the case when a word in the middle of a line is, from motives of calligraphical elegance or convenience, divided into two groups of letters, 'bro ȝor' again becoming 'bro þor.' If, on the contrary, two words are written in one group, so that the initial þ of the second becomes orthograpically medial, the þ is changed into ȝ: 'for þam þe' becomes 'forȝamȝe,' 'wiȝ þone' becomes 'wiȝȝone,' &c. This is the explanation of the frequent writing of pronominal thorn-words with ȝ, which in an earlier paper I erroneously considered an argument in favour of my theory. It was not till I had carefully examined the Bodleian MS. of Elfric's Homilies that I discovered the real MS. usage. The assumption of a (dh) sound of these pronominal words in O. E. must, therefore, rest on other grounds. It need scarcely be remarked that such niceties as writing 'spricþ' for 'spricȝ' are as much beyond the capacity of the old scribes as they seem to be of modern critical editors, who do not stop to consider whether their 'normalized' *sprícȝ*, *þírscȝ* (-skdh), &c. are phonetically possible or not. It is evident that the scribes mechanically followed an orthographic tradition without exercising any independent judgment of their own: the systematic utilization of the two letters begun by some Þóroddr of the period was found of little practical importance for purely literary purposes, and therefore, like the use of accents, degenerated into an unmeaning piece of calligraphy.

We can now safely assume three stages in the history of the thorn in English:

Early Old English	*initial* dh,	*medial* dh,	*final* dh
Late Old English	„ th (dh)	„ dh	„ dh
Middle and Modern English	„ th (dh)	„ dh	„ th

The mystery of the pronunciation of *the, thou*, &c. is now solved: these words are simply archaisms, remnants of an older stage of pronunciation preserved unchanged by the frequency of their occurrence[1].

[1] Compare the Swedish and Danish *du, den*, &c., contrasting with the regular *ting, tænke*, and pointing to an earlier (dh), lost in the Icelandic (thuu) and Feroic (tuu).

It need hardly be remarked that the results of the above investigation apply equally to the corresponding back (guttural) and lip consonants. We can, however, only trace the history of the *f* in O. E. by the analogy of the thorn. There can be no doubt that the *f* was originally vocal in all cases, like the Welsh *f*, as is shown by the German spelling—preserved up to the present day—of *uolc, uogal*, &c., and the pronunciation of Modern Dutch.

It is probable that the earliest sound of the *f* was (bh), the purely labial preceding the dento-labial articulation, as in Romaic.

The case of *h* is somewhat different. The frequent omission of the initial *h* in the Hatton Pastoral, as in *æfde* for *hæfde*, is almost certain evidence that initial *h* at that period represented the simple expulsion of breath, which, being the weakest of all articulations, is incapable of further degradation, and can only be dropped. If the initial *h* had the sound of (gh), or even (kh), as has been conjectured, it would no more have been liable to be dropped than (s), (r), or any other consonant. It is evident, therefore, that formative weakening has proceeded farther with this series than with the other two. The explanation must be sought in an important phonetic law: *general weakening tendencies attack the strongest articulations first.* Accordingly, we find that while original (d) and (b) have only passed through one stage of weakening, original initial (g) has passed through no less than three: (gh), (kh) and (ʜ), in the last reaching the extreme of phonetic decrepitude. Medial and final *h* seem to have remained parallel with the point and lip series, although it is not improbable, according to the law just stated, that final (gh) may soon have become (kh). Note, however, the spelling *bogh* for *boh* or *bog* (Past. 81.19).

The cases in which *d, b* and *g* represent original Aryan *t, p* and *k* may be divided into two classes: the first including those cases treated of above, in which the abnormality is invariable, and extends through the whole language; the second, those which appear only as archaisms in the older MSS. In the very oldest MSS. the words which have *d, b* and *g* instead of the later *ð, f* and *h* are so numerous, that we are almost forced to the conclusion that at a period not much earlier than the beginning of the eighth century, the sounds represented by *ð, f* and *h* did not occur anywhere but initially. Thus, in the fragment of Cædmon we find *gidanc, heben* for the Alfredic *geðonc, hefon*, in the Epinal glossary *sud* for *suð, loda* alternating with *lotha*, and *gibaen* for *gifen*. The cases of *g* for *h* are so common in the MSS. of the

Pastoral that earlier examples are not necessary: such forms as *slog* for *sloh* belong to the most marked characteristics of Alfred's period. There are also a few examples of *b* for *f*, as *ob* for *of* (304.9), *bewœbed* for *bewœfed* (82.8). It is remarkable that no corresponding examples of *d* for ð occur in the Pastoral. An interesting example of the change of *b* into *f* is afforded by one of Cynewulf's riddles, where the word BOGA written backwards appears in the shape of AGOF. The Northumbrian original had correctly AGOB; the scribe, misled by the frequent necessity of altering the Northumbrian preposition *ob* into *of* treated the second syllable of the unintelligible word in the same way.

Distinct traces of the final *d* for ð occur in the verbal termination *-t* for -ð, which is not unfrequent in the Pastoral; thus, *ðyncet* for *ðynceð* (25.9), *dot* for *doð* (61.15). This *ðyncet* is nothing but *ðynced*, the original of *ðynceð*, with the final *d* devocalized, as in *sint* for *sind*. These forms, which are almost universal in some of the oldest MSS. and are probably the originals of the otherwise inexplicable contractions *fint* (=*findet*) for *findeð*, *itt* for *iteð*, &c., are generally rejected as 'errors of the scribe.'

The *f* and *h* in the combination *ft* and *ht* must be carefully distinguished from the other *f*'s and *h*'s treated of above. They were formed directly from the original Aryan (p) and (k), the following (t) protecting them from the changes which the other (p)'s and (k)'s underwent. The original *pt* and *ct* are still preserved in some of the oldest documents, thus the Epinal glossary has *scaept* for *sceaft*, *nect* for *niht*, the fragment of Cædmon *dryctin* for *dryhten*[1]. The assimilative influence of the *t* precludes the possibility of an original vocal pronunciation: the change must have been direct from (pt) to (pht) and (ft), from (kt) to (kht).

Analogous to this *f* and *h* is a very remarkable ð, which seems to be peculiar to the Old West-Saxon dialect, and appears only in a few MSS. It is in its origin quite distinct from the ordinary ð, and resembles the above-mentioned *f* and *h* in being uniformly voiceless. It is a modification of a *t*, but only in the combination *st*; thus, *tældeð*, *ciddeð* for *tældest*, *ciddest*, *gæð* for *gast*. The change is evidently due to the assimilative influence of the preceding *s*, and might almost be termed consonantal umlaut, the (th) being exactly intermediate to

[1] Schleicher's assumption of these *-ft*'s and *-ht*'s being 'urdeutsch' forms, is therefore erroneous. In Icelandic the original *pt* is still preserved orthographically, but is pronounced (ft).

the (t) and the (s), a relation which is distinctly shown in Mr. Bell's speech symbols. The occurrence of this *sð* is, as remarked above, limited. It is extremely frequent in H. and very rare in C. and C. ii. Examples in C. are *læsðe* (8.16) and *æwfæstosðe* (26.4), in C. ii. *unðrisðan* (212.3) and *ytemesðan* (244.20). Isolated examples occur in later MSS. of Alfred's works, and the Dialogues of Gregory show several, while in the Chronicle, Charter, and Martyrology, there is not a single one.

Traces of a similar assimilation of *f* and *t* appear in *gehæfð* (126.14) and *ofðor* (312.17) for *gehæft* and *ofðor*.

APPENDIX II.

Readings of C. II.[1]

Page 26.2 þisre, 10 gimænne; 28.6 geðæncenne, 9 aðistroðe, 14 lareowas beran; 30.3 druncen, 5 læreð, 7 hit ne, 11 ændeb., hit nan, 16 geðæncean, 16 þæ he, 20 demm, 21 geændod, 22 geændod; 32.1 geændode, 2 ðieder, 3 ðone he, 18 gidseden; 34.1 ondræden, 7 geþæncean, 18 ðoncas; 36.4 heardan, 5 earde, 7 pleah, 8 forsænde, 11 si bisgung, 13 si[o] monifalde, 23 hwider, geþæncan; 38.2 gesy[n]gað, 3 ælðeodgan, 11 se þæt, 12 ure geðonc, 18 to wuldre, 19 ræðe; 40.5 dyrre, 11 mæge . . & cræfta, 16 ælængum, on ælcre, 23 ðænceað; 42.1 ðy hie, 4 lufas ðu; 44.9 scoiað, feet, 11 gieman, 24 wolden, þænceað; 46.2 geearnunga & d.,.4 fæ . . . .; 48.2 swiðe *omitted*, 5 widsoc, 8 isaias, sændan 9 isaias, sende, 10 muðæ, 14 isaias, 21 h[e]arm; 50.14 dydæ 18 ladðeowdom; 52.1 oþærra, 10 and *om.*, 14 ge *om.*, 20 ða, nan, 22 endebyrðlice, biscepdon; 54.6 herenesse, 9 mid ðæm *om.*; 11 toworpan, 12 þænceð, 17 hæð, 19 ðænceþ; 56.4 *þæt*, 9 al.., 12 þænce, 20 bion ðonne, 21 þæncean; 58.2 gonoh, 11 & gee., 20 Fariseos; 60.8 middangerdes, 13 rihtwisnesse, 15 & h., 17 b. ð. w.; 64.2 æni, 9 ræcð, 11 unrihtwisan, 17 steppað ryhte; 66.9 sio foruda hond, 12 se forudfota, 14 upplican; 68.16 ablænd; 70.3 he hæfð, blinð, 4 and *om.*, 7 færeð, utasciet, 10 utane, 11 giocðan, 15 se hæfð, 16 and *om. before* gif, 19 clæweða; 72.4 se bið h. he, 6 næfre mæg, 11 aflowen, 18 scylda; 74.2 drogtian; 76.10 noslum, 18 stepð, 20 unoblinnendlice, 22 suiðe is *þæt*; 78.1 hie, seolfum, 4 soðfestnesse, 5 þa domas beran, 8 mænnisce, 9 gemænge, forðon he; 80.3 heord se, 4 ðætte sio heord *added*, 7 emnnmicel, 8 stæfn, 19 bóg; 82.1 ægnu, 6 ege godes, 24 iacinta; 84.6 tacnað þætte ðæs, 11 geþænce, 14 kynelice; 86.14 wan; 88.15 hyðeð e[o]w; 90.2 e[o]wre witgan, 3 hie eow, 7 stæfn, 10 gehatað, 12 cæig, 15 halwynde, 19 & cwæð *om.*, 20 ðer b.; 92.12 beh. m. b.; 94.2 stæfne, 11 si[o] anlicnes, 16 fore-

[1] The line-numbers refer (except in the case of the first five lines of a page) to the position of the word in H.

ðæncan, 22 geþæncean, 24 se þr.; 96.2 suaþer, 3 acende, 5 flownesse, 14 cucum; 98.7 þe[a]h; 100.6 swelce, 8 licitte, 20 uferra[n]; 102.5 hali[g]dom, 7 yb hwæt, 9 erce, 14 ðonne geferscipe; 104.1 þæt ðe, 9 weor, 20 he eac, 24 ðincþ; 106.11 nanum, 18 ic geo, 19 earnunga; 108.14 mægister, 23 wildorlice; 110.2 þæt te; 112.25 wenst[þ]u; 114.1 wlæncea, 19 geearnonode; 118.15 sien geðrycced, 17 þonne ne mæge; 126.14 gehæft, 17 sceolon, 22 w. biþ; 128.15 ablænt; 130.3 h. æ. s., 13 ælðeodig, 18 sceolon, 19 sceolon; 144.7 ðæncaþ, 8 geðæncaþ, 11 & hiora monna nan him, 11 se ðonne ðe, 19 eadmodlice, 21 sylfe, 25 gemetgiæn; 146.2 mæg, 3 seolflice, 12 þætte, 14 scæl he scæl, 15 no þa, 16 deagelnesse; 148.13 mænn, 15 swarmodnesse; 150.8 þætte, 13 scæl; 156.23 yuel; 158.2 untrumnesse, forðem, 4 deaðlican, 5 hnecnesse, 6 sc. æ. m. g., 19 hæbben, 20 yuell, 22 hlareowdomes; 160.12 lecgead, 16 ouplican, 21 atiebred, 22 sæcgð, 23 unðeowas, æghwylc, 24 setigende, swa swe; 162.5 ym, 6 ym, 7 gesægð, 8 ea. æ. ð. m., 12 aræð, 13 ryhlican, foresæcgð, 16 berinde, 17 ðan scearpan ramman, 19 forstænt, 23 & for, sie wielm; 164.1 mægenn, 2 lareowas, swiðer, gegræmie, 3 uphaæfen, 5 gescænded, 11 stragne, ðylæs, 12 & hire monna, 14 ðæs sacerdos, 15 hwæthwug, 16 ðrearlice, 17 hiremænn, 18 unmetgod, 19 agyltandon; 166.2 anra, 8 ræðnesse, 9 nyde scyle, 10 stiðlice, 11 ofsleh ð, 14 feaunga, ðreaunga, 16 meðearf, 17 he on, 20 anre, 21 ðæah, 23 gemægde; 168.4 deeð, 6 ðonne, 7 toworpan, 11 ieðegende, 12 ðætte, 13 h. &. ð., 17 dauit, 19 bibead drihten, 20 sceal beberan, earce, 21 hahoh, 22 earcan, his, 24 ringas, earcan; 170.3 fiowar, feower hyrnun, 4 ðæm feower hyrnar is, 6 wæg, 11 annbestungne, eorce, 12 ðætte, 14 . . . re laran gelædde, 15 lareawas, 16 mænn, 19 midðearf, 21 cweden, 24 hieremænn; 172.1 sæcende, 2 eowan, 9 ðæ ge, 13 mænn, 14 si h., 16 se wæs haten oðrum naman gecweden nanzanzehus, 21 gestillan; 174.3 lareowas; 175.5 cwæðe, 7 aðænede, 9 song, 11 monugum, 13 gunge, 16 hlafordes, 23, yuel; 176.2 eadmodan, 21 ðære bænde; 178.10 yuel, 12 æthiewdan, 16 leohlicor, 21 gio[n]gan, 22 giogan; 180.2 ðreatu, swa swa, 10 gescænded, 14 gingran, 15 ðæncenn, 18 sæcgeað, biodað, 20 uphaþæfenan, 21 haten, 23 xrist; 182.1 gelefean ac fioð, 3 hirmða, 4 uphahafen, gelpe, 8 eorm, eadgi, 9 eormne, 11 uphahæfen o . . . , 12 scæl, 14 geðreotod, gescænded, 15 geðreatigen, 17 forwlæncean; 184.2 wæt, dauit, 3 botan (u *over the* o), 4 wodðraga, 9 scæll, sceall, mænn, 10 demann, 17 cynige, 22 hathæorhtnesse, 24 ondæt-

nesse; 186.7 cuml, 15 ðа ðæræfter; 188.5 midðearf, 13 wisan *added*, 16 gefnæt, ofergesettan, 21 ðæt him; 190.1 beorn, 2 ingeðonca, 8 opoon, 13 mænn, 14 hæm., 17 weorðe gedemde, 18 geworhta, 20 giemenn, 23 giemenn; 192.15 dede, 18 hirn nu, 21 ane; 194.1 suuongornessa, 12 wurð, 17 mid, geornfulnessa, 18 sen, heofonlican, geewde, 19 hy, ymbset, 20 sen (*often again*), 21 hy (*often*), 24 sy, forðem; 196.6 nede, 8 ðem (*often*), 13 ðe he, 14 his on ne wende, 18 hio, ofslogan, 19 sternlice, 21 ti him, mæntles, 23 ðeawas, 25 underfoð yfle; 198.1 hiore, 8 ne mægen, 11 deahlice, mæntele, 12 hiore, 13 eglige, 17 forceorfedne, 22 he on; 200.8 wisan *added*, 10 edmodnes, 13 ðeawum, 16 ðæt ta, 17 efengemæcgan, 18 gescæfte, ðæm ðeowum is to cyðanne þæt he wite ðæt he nís freoh wið his hlaford; 202.1 ðænceað, 5 lotwræncas, 7 samwisan, 19 lotwræncum, 20 lotwræncum, 23 ða geceget; 204.1 gescænde, 2 gehwerfde, gehwerfde, 6 æþele, 14 foregængena, 16 forðsiið, 17 lotwræncas, 19 & on, 22 mycelre; 206.1 sæcge, 3 tælen f., 4 myngyge, 6 scænt, 7 spece, 11 forgyetst, 12 mines w., 18 cwæde, dryhtne, 19 wite ær, 20 næron ge, ðeh (*often*), dedon, 22 gemeliste; 206.2 wisan *added*, 5 oðre wisan, 9 ðæncað, 11 ofersiwenlic, 17 sæcgan, hio (*often*); 210.3 upahefene (*often*), 12 eowor, eowor, 17 sæcgeað, 18 nearwnessa, 19 geheran (an *for* en *often*), 21 me[n]dgiað, 22 sæcgað; 212.1 gedon us, 3 unðrisðan, 4 ongæt, folc ðosoloniscensa, 5 ongæt, 6 ændunge, 8 he herde, 9 unfæstræde, sæcgan, 11 oferðunguñ, 16 from eowrum, 18 ærendgewriht, asænd, 22 geðrycte, 23 ændes; 214.2 leohtmodnessa, 5 wisan *added*, 7 lipen, 12 ascrænсte, 19 unwrænce; 216.2 & *omitted*, 5 hwylum, 7 seo forsewan, 14 sæcge, 15 soðæs sæcge, 22 tostæncte, 24 broht; 218.2 wiðærweardnessa, 5 tostæncan, 14 græmeð, 15 geheran; 220.2 ðare, 4 gescæfte, 5 ura selfra walden, 7 ura selfra, 8 geheran, 10 ildcað, 14 helt, biit, 15 gegræmed, 16 gereowe, 17 domæs, 20 yflæs ingeðoncæs, 25 sæcgenne; 222.2 weort, 3 hwirð forhwyrfed, 9 geclifs, 13 geclipls, 13 ingeðoncæs, 17 for ða, 21 andfængost, 22 forbærnð, 23 ealdon; 224.1 mælht, mæaht, 2 ahnum, 6 ðonne cið, 13 þone y. w. *added*, 22 gewænt, 23 sægð, 24 lytaga; 226.1 forgelde, 4 hafoð, 6 wænt, 8 sarig, 11 ingeðoht, 15 wænt, ongæn (*often*), 17 ehtað, 23 ðæncð; 228.8 lotwræncum, ón *added*, 9 fortræde, 19 ondwerdan, &werdan, 20 ofercumende; 230.1 welgedonna, 2 suman dæla, 3 be ðem dæle, 4 sæcgenne, 10 sæcganne, 11 ðæncan, 12 oðera (*often*), 17 gefean, 19 geselða; 232.5 gewrið, 6 stepð, 7 muðæs tunga, 14 geðæncan, 17 sæcganne, 18

besæncte, 23 lærranne, 24 fræcednesse, 25 efest; 234.2 he næfre on, 3 æfstgade, 8 weorð, 10 sæcganne; 236.8 sæcgan, 10 sæcgendum, 13 sæcganne, 15 sæcgen, 21 næddre; 238.4 twigfalde, 7 ofðreadde, 8 geswinga, ændeleasa, 11 gesæcganne, 15 ðryceð, 18 gere(miaș), 19 unnytton, 20 cwæðe; 240.3 ablænd, 6 gecweðen, 7 *þæt* ðer, his holh, 8 twigfealdnessæ, 16 illeș, 23 lotwrænċum; 242.7 & sio &c. *added*, 14 gecweðen; 244.1 geðæncað, 6 cæstre, 9 ðara soðfæstnessa, 20 ytemesðan; 246.10 unrihtlicor, 22 geðeht; 248.1 liehan, lose, 8 ðonne *added*, 15 gastes, adrifenne, 18 ænglas, 20 forspannanne, 22 fræmdum; 250.2 hæfð *omitted*, 3 hæfð *added*, 5 fræmme, 24 ungetasum, 25 ængel; 252.2 ne gegemeleasu ðu, 11 gecweðen, 17 billes sweg, 24 geðæncen; 254.6 geændod, 9 wið ðem ðe, 11 gastlicu, 25 mænnisce; 256.4 læt, 5 læt, 8 ængel, 9 stænt, 15 eadmodnesse, 18 stæmne; 258.8 nome, 23 ður; 260.3 onobblinn. geðæncen, 6 leorslegas, 7 honda se ilca ðe, 8 halwyndan, 9 treowleasana, 15 ofердræncð; 262.3 wisan *added*; 264.7 geændian, 23 geðæncen; 266.1 meahtu, 6 gewænd, 9 forstænt, 10 ne ealles, 17 teone, 18 cwæðe, 20 wurðon; 268.11 awriton, 15 ure unðeawe, 22 oft; 270.2 hearde, aðamans, 20 utanne, 21 ahefene, feolesprecan; 272.4 ðæncanne, 5 geðæncen, 7 for, wordon, 8 gewriton, 15 fundon, 18 ðone, 23 utforlæton; 274.12 nyttre, 17 ðæncanne, 22 mid *added*; 276.14 ðætte ne bið, 15 & to, 18 nanæs, 19 awriton, 23 operne hiora (*there was a gap here in the MS. before it was burnt*—desunt hic multa *is written in the margin*; *nothing is preserved up to the end of ch. xliii*); 318.20 ðæt; 320.1 læten, 3 mæn, ðurhwuniað; 322.12 gedale, 20 ðinne br.; 324.3 hæbbe; 326.4 unrihtwisan, 7 þæm *added*; 328.6 to him *added*; 352.24 iesaphat; 354.2 fultumades, 3 gemengdes, 4 geearnodes, 5 adydes, 7 monna *omitted*; 364.8 geðæncen, 9 ealdan drinc, 16 lihton, 19 aðundon; 366.8 galathes, 9 *þæt* te, eacniende.

CORRECTIONS.

Text.

ð *has been printed instead of* d *or vice-versâ in the following words:* geðyldegan 14.15, doð 31.12, ðyrfe 82.15, heafod 101.22, wiðerweardan 112.4, forslæwde 285.4, noðer 399.34, cyðde 409.19, donne 445.7.

Insert & *before* hine h. 39.8, bið *after* wona 127.22, & *after* recceres 142.6.

Read sumne 7.5, hrycg 28.14, þe *for* þa 28.18, clypian 88.11, swege 92.11, ðearlwisan 104.10, recð 112.22, softe resð 143.21, Saules 185.1, & hu 260.5, geunclænsað 316.15, ðæt *for* ðæs 348.2, geryman 367.4, 431.17 me.

After selfne *insert* & hine selfne bét. Swa is ðearf ðæt se lareow, ærest awecce hine selfne,.

The form bieldo (289.1) *for* unb. *should have been mentioned in the notes.*

Translation.

22.8 benignantly *for* profitably. 24.8 who are very similar to me. 30.12 and then do ill. 36.2 formerly par- so many evils done against him. 41.6 benignant *for* beneficent. 43.5, 44.10 unshod. 99.5 *insert* from humanity *after* heaven. 108.1 nor rejoice so much in having authority over others as in being most useful to them. 128.6 then they stumble. 129.8 lest the sudden day of judgment quickly come on you. 132.8 the same employments. 138.5 *omit* not. 150.7 it is also to be known that it is sometimes good. 210.4 Paul's. 216.8 *insert* secretly *after* action. 224.12 hypocrisy *for* impatience. 284.6 plough for cold. 392.13 devils *for* idols. 398.13 Zoar of the midmost life (?). 416.8 will console him again.

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